

August
1881

AUGUST, 1881.

No. 11.

The Glory of God is Intelligence.

THE
CONTRIBUTOR.

A MONTHLY MAGAZINE

REPRESENTING THE

YOUNG MEN'S AND YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS
OF THE LATTER-DAY SAINTS.

EDITED AND PUBLISHED BY JUNIUS F. WELLS.

SALT LAKE CITY, UTAH.

OFFICE: 15 EAST TEMPLE STREET, FIRST DOOR NORTH OF E. C. M. I.

TERMS:—TWO DOLLARS A YEAR, IN ADVANCE. Single Copies, TWENTY CENTS.
CLUB RATES:—Associations getting up clubs of TEN will receive an extra copy, FREE; for a club of FIFTEEN, Volume ONE, handsomely bound, will be given; and for a club of TWENTY-FIVE, Volume ONE and Volume TWO, in uniform bindings, will be given. Subscriptions will commence with the beginning of the volume, unless otherwise ordered. Bound copies of VOLUME ONE, for sale, price \$2.50. Address: JUNIUS F. WELLS, P. O. Box 305, Salt Lake City, Utah.

Remittances should be made by P. O. Money Order or Registered Letter.

THE CONTRIBUTOR.

CONTENTS FOR AUGUST, 1881.

	PAGE.
Divine Origin of the Book of Mormon.	
Historical Evidences Considered. V.....	Moses Thatcher..... 321
Comets.....	R. A. Proctor..... 324
The King of Kings.....	C. W. Stayner..... 327
Travels in Italy. XI. Eruption of Vesuvius.....	De Vallibus..... 329
Chronicles of Utah. VII.....	Beta..... 332
Battle of Bannockburn.....	Selected..... 334
Leaves from the Tree of Life. Eleventh Leaf.....	C. W. Penrose..... 337
Constellations.....	Ninety-Eight..... 340
Wise Builders.....	H. W. Naisbitt..... 342
The Sunbeam.....	 344
Cigarette Smoking.....	 344
The Eptitaph.....	R. Alldridge..... 345
EDITORIAL: The Attempted Assassination.....	 346
Young Writers.....	Amethyst..... 348
Association Intelligence: Quarterly Conferences.....	 350
Census Reports of the M. I. A.....	 351

JOHN W. LOWELL, Fish Wagons, Buggies and Phaetons,

The World Renowned J. I. Case Threshing Machines in three styles, Eclipse, Apron or Vibrator, with the celebrated Pitts or Woodbury Mounted or Down Power. The J. I. Case Chilled Plows, Steel Beam Plows and Harrows. Avery Gang, Sulky and Walking Plows, Cultivators. J. I. Case Threshers and Horse Powers, Etc.

KELLY STEEL BARB FENCE WIRE, both Painted and Galvanized.

 I keep none but First Class Goods, and Guarantee all I Sell.

SEND FOR PRICE LIST TO EITHER

JOHN W. LOWELL,
OGDEN.

JOHN W. LOWELL,
SALT LAKE CITY.

JOHN W. LOWELL,
Terminus U. & N. R. R.

JOS. HYRUM PARRY,
→*BOOKSELLER, NEWSDEALER AND STATIONER,*←

FIRST SOUTH STREET, half block east of Deseret National Bank, SALT LAKE CITY, UTAH,

Is prepared to supply the Reading Public, members of Mutual Improvement Associations, and his friends in general, with

**ALL THE LATEST CHURCH PUBLICATIONS,
AND THE BEST HISTORICAL AND MISCELLANEOUS BOOKS SUITABLE FOR
LIBRARIES, AT REDUCED PRICES,**

With Liberal Discounts to Improvement Associations and Sunday Schools.

Catalogue and Circulars sent to any address. Orders by mail carefully and promptly executed. Any Books not in stock sent for on shortest notice.

Wasatch and Deseret Woolen Mills,

MANUFACTURERS OF

Plain and Fancy Yarns, Flannels, Blankets,
White and Colored Linseys, Repellants,
Wasatch Flannel, Sheetings,
Jeans and Cassimeres.

HAVE OPENED

WAREROOMS, 1222 FIRST SOUTH STREET,
Next to Jennings & Sons.

BURTON, SONS & YOUNG,
Proprietors,

P. O. Box 354.

SALT LAKE CITY, UTAH.

F. AUERBACH & BRO.,
In their New 3 Story Building, 124 and 126 East Temple Street.

Announce that they now carry the Largest and Best Stocks mentioned in the various Departments, ever shown west of Chicago.

DRESS GOODS DEPARTMENT:

Replete with Brocades, Silks, Satins, French Plaids, etc. Mostly of our own direct importation from European Markets.

DOMESTIC AND HOUSE FURNISHING DEPT:

Barnsley Table Damasks, Table and Piano Covers, Towels, Napkins, etc., etc.

FOOT AND SHOE DEPT:

Ladies' and Children's Shoes and Slippers of the best make; Gents' and Boys' Boots, Gaiters and Alexis Ties.

CLOAK AND SHAWL DEPT:

Cloaks and Shawls, Stylish and Cheap. French Ulsters, Satin Skirts and Knit Goods of every description.

CLOTHING AND GENERAL FURNISHING DEPT:

Gents' and Children's Suits, Ulsters, Overcoats, White Shirts, Underwear, Hats, etc.

HOSIERY AND FANCY GOODS DEPT:

Abounds in all novelties in Silk, Cashmere, Balbrigan and Domestic Hosiery, Laces, Fringes, Silk and Cambric Handkerchiefs. Corsets, thirty styles, etc.

WHOLESALE BUYERS,

Will find our Stock Larger than ever, better displayed and at prices to compete with Eastern or Western Markets. *MILLINERY* in all its branches, at Wholesale only.

Orders from this and adjoining Territories and States Solicited, and honorable treatment Guaranteed.

F. AUERBACH & BROTHER,
ESTABLISHED 1864.

W. H. YEARIAN.

C. L. HANNAMAN.

W. H. YEARIAN & Co.,
MEN'S FURNISHING GOODS

—AND—

FINE HATS, SHIRTS, COLLARS AND CUFFS,
TO ORDER and READY MADE.

UNDERWEAR & HOSIERY, NECKWEAR, SILK & LINEN HANDKERCHIEFS, ETC.,

LARGE ASSORTMENT, LATEST STYLES, AT POPULAR PRICES.

W. H. YEARIAN & Co., 122 Main Street, Salt Lake City.

EAGLE HOUSE,

SALT LAKE CITY,

S. P. TEASDEL,

Wholesale and Retail Dealer in

Dry Goods, Groceries, Boots, Shoes, Hardware, Notions, And all kinds of **General Merchandise**

BEST HOUSE FOR FAMILY SUPPLIES.

S. P. TEASDEL,

P. O. BOX. 352.

East Temple Street.

OPPOSITE Z. C. M. I.,

L. D. and A. YOUNG,

RETAIL DEALERS IN

BOOTS AND SHOES,

LADIES' and GENTS'

FANCY GOODS,

A SPECIALTY.

ORDERS BY MAIL WILL RECEIVE
CAREFUL ATTENTION.

L. D. and A. YOUNG,

No. 44 Main St, OPPOSITE Z. C

BUY THE BEST!

Schuttler Farm Wagons,

Schuttler Spring Wagons, Cortland Spring Wagons and Buggies, Buckeye Reapers and Mowers, Sweepstakes Threshing Machines, Minnesota Chief Threshing Machines, Haines Headers, Furst and Bradley Plows, South Bend Chilled Plows, Fousts Hay Loaders, Self Dump Sulky Hay Rakes, Hand Dump Sulky Hay Rakes, Dederick's Hay Presses, Ames Portable Steam Engines, Cooper & Co.'s Saw Mills, Leffel Turbine Wheels, Scutts Steel Four Barbed Fencing Wire.

My Stock is Large and Complete,

And will be Sold at Lowest Prices and on Liberal Terms.

Letters of inquiry answered promptly.

GEO. A. LOWE,

Salt Lake City, and Ogden, Utah.

THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II.

AUGUST, 1881.

NO. II.

DIVINE ORIGIN OF THE BOOK OF MORMON.

V.

HISTORICAL EVIDENCES CONSIDERED.

"THE second division of the Popol Vuh contains the account of two attempts at the overthrow of the great Xibalban monarchy, founded by Votan. The first of these proved unsuccessful and fatal to the enemies of the great power; the second, undertaken by the descendants of the defeated chieftains, resulted in the downfall of the empire of the Serpents, or Votanites, and in the revenge of the death of the unsuccessful warriors. The account is provokingly figurative: different allies of each power being spoken of as owls, wild beasts, rabbits, deer, rats, lice, ants, etc., a custom which has always prevailed among savage and semi-civilized nations. Savages of the forests are usually referred to as wild beasts in early tradition. Xibalba is so hated by its enemies that its usual title is the 'infernal regions.' Torquemada refers to it as hell, and its king as the king of the 'shades.' The hatred was intense, and the worst invectives were mild in the estimation of the enemies of the, no doubt, oppressive power. We have already given the account of the creation, in which Gucumatx (the Plumed Serpent) figured conspicuously. He, however, is seen to have acted at the word of Hurakan (Heart of Heaven). The closing paragraphs of the first division of the Popol Vuh give some of the exploits of the young heroes Hunahpu and Xbalanque, who figure as the defendants of the worship of the Heart of Heaven. A certain Vucub Cakix, who assumed to be the sun and god of the people, and who,

in his pride, offended the Heart of Heaven, fell at their avenging hands. His sons, Zipacna and Cabulkan, whose pride was as offensive to Hurakan (God) as had been their father's, shared the same fate."—Short, pp. 221-2.

From the above, we learn that the first attempt to overthrow the empire was defeated, but that the second was successful. We further learn that the contentions and wars, which were waged between the two parties, were not only in order to extend and perpetuate the succession of power on the one hand, and to destroy, or transfer it by usurpation on the other, but the main object, on the part of the two brothers Hunahpu and Xbalanque, was the defense of the worship of the Heart of Heaven against the encroachments of its enemies, whose pride was offensive to the Creator.

By reference to the Book of Mormon, we find recorded in the Seventh Chapter of Ether how the words of the brother of Jared were fulfilled in relation to a kingly government leading to captivity. For, in the rebellion of Corihor was brought to pass the captivity of his father Kib, who was the legitimate and rightful king. This rebellion by the son of a king led to dissensions, secret societies, oath-bound combinations, murders, and, finally, the ruin and utter destruction of the entire people, God having declared that an unrighteous people should not inhabit this land; and that such, when ripened in iniquity, should be destroyed. The descendants of the first colonists of America were frequently warned by prophets of this decree of the Almighty.

But they heeded not the warning and, some fifteen hundred years after the arrival and settlement of their forefathers on this continent, they were wasted away by war until they utterly perished from the land. The history of these matters is plainly recorded in the Book of Ether, which is neither ambiguous nor figurative in its language, but tells the sorrowful tale of the sufferings and final extermination of a great, highly civilized but disobedient people.

It is evident that the translators of the Popol Vuh, or those who abridged the work of more ancient documents, succeeded in very much mixing important facts, and in obscuring and misplacing prominent events and personages in the account which has been rendered and from which we have quoted. But sufficient is indicated by it to show a remarkable knowledge of many, as we have shown, of the leading events in the history of the primitive inhabitants to whom it refers. We would be glad to follow these matters more in detail as there is abundance of material, but it is impossible to do so satisfactorily and keep within the limits of a few articles in our young people's magazine. If, however, these brief sketches shall succeed in awakening in the minds of even a few, the desire for further research and more extended comparison, the writer will feel amply repaid for the efforts made in compiling them and can assure all such persons of one great fact, the knowledge of which is worth more than gold and silver, houses and lands, or earthly fame and perishable glory, it is: the more they search the historical records of the ancient inhabitants of America, the more clearly manifest to them will be the divine origin of the Book of Mormon. For the evidences are such that they cannot fail to carry conviction to every honest, unprejudiced mind.

When the Book of Mormon was first published, some fifty years ago, one of the strong arguments brought against it by its disbelieving opponents, was that it spoke of the primitive inhabitants possessing elephants, horses, asses, oxen and so on; when, as these knowing in-

dividuals triumphantly pointed out, such animals were unknown in America, as evidenced very strikingly by the historical fact that the Aztecs of Mexico at the time of the conquest were greatly frightened and annoyed with the few horses which Cortez brought with him; believing them to possess supernatural powers against which it was useless for them to contend.

It does not appear that our elders at that time had any historical or scientific knowledge, with which to meet what was generally conceded to be the well established fact that horses and elephants had been from the remotest periods unknown in this country. Nor are they mentioned, so far as our knowledge extends, in any of the records of American antiquities. The Latter-day Saints knew the Book of Mormon to be true, and, therefore, willingly and faithfully bore testimony of its divine origin. But, in the estimation of the learned, who seldom make allowance for, or even admit the existence of what is known as the "illusions of history," their testimony on such points were treated with derision, and they themselves as fanatics. The fact that the Book of Mormon spoke of the existence, on this continent of horses and elephants was thrown into the teeth of our elders as an unanswerable argument, proving the Book of Mormon to be a fraud. But the wisdom of God in this case, as in many others, has proven greater than the wisdom of boasting man. Had Joseph Smith been a close student of history—a learned man—instead of the unlearned boy that he was, and sought to palm upon the world in the Book of Mormon a fraud, as he was without stint, accused of doing, he would have guarded all such points and not have made it appear that horses and elephants were possessed by the inhabitants of this land nearly 4,000 years ago, when it was understood by the learned that no such animals were known here previous to the Spanish conquest. But, being unlearned, he did not guard such points; and, failing to do so, subjected his followers, the Book of Mormon, and himself to the scorn and ridicule of the wise.

Scarcely fifty years have passed, yet the developments of scientific research have already shown that the mound-builders of North America had, at least, a knowledge of the elephant form, for they have left it represented almost perfectly in some of their immense monumental mounds; and one need only examine the fine collection of bones, which have been found in Mexico, and are now carefully preserved in the Mexican National Museum, at the capital of the republic, to convince him that such animals, though, perhaps, long since extinct, did once actually exist here.

On this subject, we extract the following from the reports of Désiré Charnay, published in the December (1880) number of the North American Review: "We collected a few ornaments, also some animal remains, viz.: some ribs (probably of the roebuck, though on this point I will not be positive, not being a Zoologist), some small scapulas, two teeth, and, stranger still, two enormous humeruses, much larger than the humerus of an ox; both of these bones are broken longitudinally, as though to take out the marrow. We found also the radius of an animal considerably larger than a horse. Whence these bones? It is generally agreed that, previous to the conquest, there were neither oxen nor horses in America. * * * We found again to-day bones of large ruminants—a radius thirteen inches long and three and seven-tenths inches in diameter, and teeth from one and five-tenths to one and eight-tenths inches in length. Here are the remains of unknown animals, probably of mammoth bisons, domesticated by the Toltecs, at least used by them for food. This is in contradiction of history, which affirms that the Indians had no large domestic animals. Now, would a people, after once domesticating an animal, suffer the race to die out?

"On my return to the City of Mexico, Señor del Cartillo, Professor of Zoology in the School of Mines, on examining the bones of animals found at Tula, pronounced them to be the remains of *Bos Americanus*, horses, Andes sheep, llama, stag, etc., and fossil! If his judgment

is confirmed by that of the *savants* of Paris and the Smithsonian Institution, a new horizon is opened for the history of man in America. My victory will then be complete, as I shall have brought to light a new people, and a city unique in its originality, and shall have opened to the learned a new branch of natural history. Surely, this were enough to satisfy the most ambitious investigator."

Let it be remembered that these bones, which Mr. Charnay considers so remarkable a find, one that will open to the learned a "new branch of natural history," were discovered by his workmen while exhuming the ruins of some extensive buildings at the ancient metropolis of the Toltecs, situated about sixty-five miles to the north of the City of Mexico, in the month of August, A. D. 1880, and fifty years after the publication of the Book of Mormon. In speaking of these ruins, the great antiquarian explorer says: "It seems evident that, tradition to the contrary notwithstanding, the buildings must have been *overturned*, for not a wall of the oratorio was standing." Elsewhere he speaks of the date at which this occurred, and consequently the time when the bones and fine specimens of porcelain beautifully enameled, and parts of a *glass vase*, iridized from being long in the ground, which he found there, to reach, at least, a thousand years into the mysterious past of a shadowy people, whose works partly remain as monuments of a remarkable race.

Alluding to the discovery of the piece of glass mentioned above, Mr. Charnay says: "On this subject, I made no comments, yet I will add that nations are like individuals: they always esteem themselves more highly civilized than their predecessors. The Chinese, the Hindoos, the Egyptians, have left to us evidences of their genius: they understood the making of glass and of porcelain, and many other arts before we did, and to me, it is no matter of surprise that an intelligent population such as the Toltecs, should have been able to erect monuments, to cut stone, to make porcelain, to invent enamel, and to make glass."

Thus, not only do we find strong historical evidences confirming the divine origin of the Book of Mormon, but we find also that scientific researches, through the efforts of learned and eminent men, backed by liberal contributions, while prosecuting their labors under the patronage and encouragement of two of the most highly civilized governments on earth, are, year after year, adding link upon link, which will eventually form a chain of evidence so perfect, confirming the truth and inspiration of the book, that it will prove irrefutable. So that none shall be left with a reasonable excuse for rejecting that divine record and the testimony which it bears. The disbelieving scorner, the vain, boasting skeptic may hereafter be forced, by the accumulation of strikingly remarkable historical proofs, like those which we have cited in favor of the Book of Mormon, to advance the weak plea, as some have recently done, that

the knowledge which Joseph Smith possessed of these same historical records, enabled him to write the book. But all such will find, that the wisdom of God is greater than the cunning of man, and that, in assuming a position so inconsistent and self-refuting, they have placed themselves in a worse dilemma, than that formerly occupied by them, and will still be unable to account for its truths, which have been more recently vindicated by the discovery of facts, the existence of which, neither Joseph Smith nor any other man, without the assistance of divine inspiration, could possibly have known anything of, even ten, much less fifty years ago.

And thus, while the wisdom of the wise perish, and the understanding of the prudent is hid—the weak things of the earth confounding the mighty—the great purposes of God fail not, neither do His words return to Him unfulfilled.

Moses Thatcher.

COMETS.

IN the heavens we see the stars—the so-called fixed stars—the sun, the moon, and the planets, or wandering stars. But besides these, we sometimes see objects of an entirely different character, looking like hairy, long-tailed stars. These are called comets. Ten years seldom pass without one of these bodies being seen as a bright and conspicuous object in the heavens; while now-a-days not a year passes, without one or more of these bodies, but of a smaller order, being detected with the telescope.

In old times men looked on a comet, or “blazing star,” as a sign sent from heaven portending some dreadful mischance, as plague, pestilence, or famine, some great war, or (what strangely enough was looked upon then as much more distressing than the death of any one else) the death of some great king or emperor.

It was not, perhaps, very wonderful that men should have had such ideas. For they did not understand then the

laws according to which comets move; and whatever we do not understand is very apt to appear to us something supernatural.

Moreover, to anyone who does not understand what has been discovered of late years respecting “comets,” there is something dreadful and threatening in their aspect. Some look like mighty swords flaming in the heavens. Others have been compared to the “besom of the destroying angel,” and certainly some comets have looked singularly like swish-tailed brooms. Others have suggested the idea of scimitars, lance-heads, great flames, or the heads of uncouth monsters.

In modern times these fears have been removed. At least they affect, now, only very ignorant or very foolish persons. Astronomers have learned to understand the movements of comets. Every comet, as soon as it is detected, is carefully watched until its motions are understood.

Years before the time of its return in

1759, Halley's comet was in the toils of the mathematicians. It was far beyond the piercing vision of the telescope; it was wandering in depths where only the sun and planets had power over it. But Clairault and other mathematicians were calculating its every movement; and when in 1759 it returned to the neighborhood of the sun, it followed the very track which mathematics had assigned to it.

In former times, comets were usually noticed first when already presenting a very striking appearance—with a blazing head and a long tail. But in our own time nearly all comets are discovered long before they have become thus conspicuous. When first discovered, a comet appears generally as a small, rounded patch of diffused light, or like a woolly ball. As time passes, and the comet draws nearer to the sun, this ball changes into an oval, and later into a long streak of misty light. The length of this streak of light extends always directly from the sun, and the end towards the sun is brighter than the other.

Soon after, the difference between the head and the tail of the comet becomes still more marked. It is seen that the head or brighter part near the sun is formed of a bright spot (called the nucleus), surrounded by a sort of halo, or glory, of soft light, which, on the side farthest from the sun, seems swept off, as if the hair of the comet's head were combed out in that direction. Or one may aptly describe the appearance of the comet at this stage and afterwards, by saying that the comet looks as though the sun had raised a sort of cloud all round the side of the head towards him, and that then a mighty wind blowing from the sun had swept away this cloud-like matter in a long tail streaming out in the opposite direction.

Still this description is not perfect, for the tail is not always straight, but sometimes slightly curved, as if after the matter had been swept into the tail by a sort of out-breathing from the sun, it had been carried off by a side wind acting more and more strongly upon it the farther it had traveled from the head. But

I am here speaking of the appearance of comets' tails, not of the way in which they are actually formed, a matter about which we know little or nothing.

About the head of Donati's comet, discovered in 1858 by the Italian astronomer of that name, as seen with the fine telescope of the Harvard Observatory, you can see the envelopes of light cloud-like matter around the bright nucleus. Only the part of the tail near the head is thus shown, and indeed the telescope shows nothing in the farther parts of the tail of a comet, which cannot be equally well seen with the naked eye.

Usually a comet's tail grows longer and brighter as the comet draws nearer to the sun; and after the comet has passed its point of nearest approach to him, the tail gradually diminishes in length, until, when the comet is about to pass out of view, it presents nearly the same rounded, cloud-like form which it had when first discovered.

This, however, is not always the case. Some comets have been far more splendid after, than before the time of their nearest approach to the sun. In one case—the return of Halley's comet in 1835—the comet, which had presented a brilliant appearance as it approached the sun, was found to have entirely changed in character soon afterwards; it no longer had a tail, or even the cloud-like envelope round the head called the *coma*. In fact, for the time, it looked just like a star. But as its retreat continued, a new tail was thrown out, though not nearly so bright or so long as the one it had lost. The last of the great comets was that called Coggia's, seen in the year 1874. It had a long and conspicuous tail.

Besides the great comets, which travel for the most part in orbits of enormous size, passing far away into space beyond the track even of the remotest planets, there are others, usually much smaller, which travel in orbits lying within the sun's planetary domain.

The first discovered of these was one called Lexell's, after the name of the astronomer who calculated its path, in 1778. Astronomers were much surprised to find a comet traveling in an oval path of

no very great extent (passing a little beyond the orbit of the planet Jupiter), as compared with the enormous paths, some even limitless, along which most of the comets before discovered had traveled.

But they were even more surprised by the subsequent behavior of Lexell's comet. It should have returned in five and one-half years after its discovery, and probably did, though it was not seen, the earth being unfavorably situated for securing a view of the stranger. But it should have returned a second time eleven years after its discovery, and it certainly did not do so, for astronomers searched carefully with powerful telescopes all along its track, and no trace of it was seen. Inquiring into the cause of this, they noted that its course had carried it close to the giant planet Jupiter, so close that the mighty attraction of that great body had turned the small comet out of its course. It has never been seen since.

Another comet of short period and small path was discovered in 1818. It is called Encke's. It circuits its path in about three years, four months, or three times in ten years. As its path seems to be getting smaller—though very slightly—some astronomers believe that the comet is resisted in its movements by some ethereal matter occupying the regions through which it travels—just as a light ball is resisted by the air. However, it has not yet been proved that there is any real change in the movements of this comet which should require us to accept this explanation.

Another comet of short period, one whose history has been full of interest, was discovered in 1826, by an Austrian officer named Biela. This comet has a period almost exactly twice as long as Encke's, going round the sun once in six years, eight months, or thrice in twenty years. Also, it is to be noticed that during two of these three returns the earth's position is such that the comet can be well seen, whereas, during the third the earth is so placed that the comet is in the part of the sky lit up by the sun, and therefore cannot be seen.

In February, 1846, when it returned, a

singular thing happened. Capt. (then Lieut.) Maury, of the Washington Observatory, discovered that the comet had divided into two comets, each with a nucleus, head and tail of its own.

These traveled along side by side, drawing farther and farther apart, until the distance separating them was about two hundred and thirty thousand miles. In 1852 both comets returned, but now they were about one million two hundred and fifty thousand miles apart. In 1859 they may have returned, but they were not seen, nor indeed looked for, that being the time when the comet would be unfavorably placed for observation. In 1866, however, and in 1872, when the two comets should have been well seen they were looked for in vain, though all the best telescopes in Europe and America were enlisted in the search.

It appeared that the process of breaking up which had begun in 1846 had gone on in such a way as to change the double comet into many comets, too small to be separately visible. Perhaps the appearance of Coggia's comet in the latter part of its career, may be regarded as indicating the existence of some power which the sun possesses of dispersing the matter of comets' heads.

This, however, was not the end of Biela's comet. To enable you to understand the rest of the story, I must tell you of a strange discovery respecting those bodies called meteors, or falling stars, which no doubt you have often seen. A full account of the discovery would occupy much more space than can here be spared, yet without a full account you cannot thoroughly understand how complete is the evidence on which the discovery rests. The discovery is this, that meteors, or falling stars, are bodies traveling in the track of comets. They do not belong to comet's tails, but follow in the track of the comet (the tail never lies in this track, and seldom lies even near to it.)

Now it so chanced that the path of Biela's comet passes very near the path of our earth. So near, that when, in 1872, the comet—though unseen—had certainly passed the place of nearest ap-

proach only a few weeks before the earth came that way, it seemed reasonable to think that a number of the small bodies which produce falling stars would lie behind the comet and in the way of the earth when she reached that particular part of the orbit. This would happen on November 27, 1872, and certain astronomers (I was one of the number) ventured to announce that probably there would at that time be a display of falling stars. This actually happened, more than one hundred thousand falling stars being counted on that night.

It ought, however, to be mentioned

that none were seen in 1879, when next such a display was expected. But there was a bright moon on that occasion. Astronomers do not in the least understand how the tracks of comets come to be occupied in this way by meteoric bodies. Nor do they know how the tails of comets are formed. In fact, though many very interesting discoveries have been made about comets, and though some seven hundred of these bodies have already come under astronomical scrutiny, comets still remain among the most perplexing of scientific mysteries.

—*R. A. Proctor in Youth's Companion.*

THE KING OF KINGS.

It is with great satisfaction that the people of God reflect upon the glorious mission of their Savior and Lord. Much has been said and many good things have been written by the elders and others, on the great atonement made by Christ when he came in the meridian of time to die "for the sin of the world." The Latter-day Saints have also great joy in the knowledge that the "Captain of their salvation" will again come for their deliverance, and that of His Israelitish people in all the world. His first coming was in meekness and humility, He was the "Lamb of God, slain from before the foundation of the world;" He was dumb before His persecutors, and when reviled by His enemies, "reviled He not again." He came to be smitten for our transgressions, that by His "stripes" we might be "healed." Born in an unpretentious hamlet, first seeing the light of day in a home provided for the lower order of creation, reared in poverty as the son of Joseph—the carpenter—he wandered in His ministry as the "Son of man," without a place to lay His head." His pure name "cast out as evil," and His doctrines misunderstood, hated, despised and disbelieved; He walked the thorny road to the closing scene of His mortal career—death upon the cross of Calvary, and was "numbered with the transgressors," who were cruci-

fied on either side. Then we find him "with the rich in his death," laid in the new tomb of Joseph, a rich man of Arimathea; next risen from the dead, and appearing to Mary and visiting His disciples; and last of all giving them the commission, "Go ye and preach the Gospel to every creature."

We have skipped many important details of His eventful career as "Jesus of Nazareth," the "man of sorrows," the "despised Nazarene," the hated "teacher sent from God." We have not dwelt upon His prolonged fasting, His touching prayers, His moving discourses, His sympathetic healings, His charitable example, His loving precepts, and His heroic sufferings in Gethsemane; neither can we now dilate on His transfiguration and other great and miraculous evidences of His divinity and righteousness. But we desire to call the attention of our readers to a truth which, notwithstanding the Scriptural evidences, is comparatively ignored by the so-called Christian world. They seem to lose sight of the great final triumph of the Son of God. The fact does not appear to have taken hold upon their minds that He possesses as it were a dual character, that He will come again under very different circumstances, and in the midst of entirely new surroundings. That at His second advent He will come with "ten thousand

of His Saints," to take vengeance on His enemies, and to reign as KING OF KINGS and LORD OF LORDS upon the sanctified earth for a "thousand years." Once He came as the "lamb led to the slaughter," but now as the "Lion of the tribe of Judah," to "dash His enemies to pieces as a potter's vessel." His ancient persecutors put upon Him the "scarlet robe" in derision, a fitting type of the "garment dyed red in the blood of His enemies," with which He will appear in the clouds of heaven to defend His Jewish people in the hour of their danger. They planted upon His head a "crown of thorns," but the Father has given Him a crown of glory. St. John the Divine saw Him in vision "sitting upon a cloud with a crown of gold upon His head." In short, the Revelations are full of predictions as to the greatness of Christ when He comes as the powerful Messiah to reign among His people. The Savior himself makes the matter very plain in His own words to the disciples in Matthew xxv, 31—46:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the KING say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the KING shall answer and say unto them, Verily I say unto you, inasmuch as ye have

done it unto one of the least of these my brethren, ye have done it unto me. Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

It is very plain to be seen from these passages, that the second coming of Christ will be in triumph, that He will be the great Ruler of the earth, the Judge of all nations, and the King of kings.

But there is also another peculiarity connected with the Messiah's title. Not only is He a King himself, but a King of kings. This implies something that has also been overlooked by the so-called Christian world, namely, that others will reign with Christ, whose titles will also be kings. On reference to the fifth chapter of Revelations, it will be seen that St. John was shown in vision "four and twenty elders" who sang a new song, saying;

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Jesus told His twelve disciples at Jerusalem, that they should sit upon "twelve thrones," when "the Son of man should come in His glory." A throne is a seat of power, and he that sits upon it is generally regarded by us as a king. "Things earthly are typical of things heavenly." Does not Christ's saying then to the apostles, indicate a kingdom to be given

to each of them, over which they will preside and reign as Christ reigns over his entire people a thousand years? If this be true of the apostles, why may not other faithful "elders," who have also given up all things for Christ, be raised to positions of power among the nations, appointed by the Great Ruler to reign as kings under His dominion, and administer His righteous laws among the people? Now by referring to the sixth verse of the twentieth chapter of Revelations, we find the word of the Lord saying;

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Here we can plainly see a direct promise to all men who have part in the "first resurrection," that they shall "reign with Christ a thousand years!" Now while this passage does not positively contain the word "kings," still we always associate the act of reigning with kings and kingly power. And as the word "priests" is used, we may certainly infer that the same power is to be given, as that mentioned in a former quotation referring to the "four and twenty elders," who are to be made "kings and priests unto God, and who will reign on the earth." Hence we can begin to see something of the magnitude of our glory if we are faithful to God's truth, so as to have part in the "first resurrection." O, the joy that will be experienced when our bodies are called forth by the power of God! When the tomb shall give up the tabernacles of

the redeemed, and each noble spirit shall be re-united with the body, then made incorruptible and immortal, prepared to live and reign forever in glory! Who can contemplate these glorious truths, revealed from the heavens for man's eternal happiness, without rejoicing in the great Atonement of the Savior, whereby all the dead shall be raised in their time and in their order, to inherit the reward of their works in the flesh. Those who embrace the Gospel revealed from Heaven in our day through the Prophet Joseph Smith, and who cling to its principles unto the end, living in the light of God's righteousness, and holding the everlasting priesthood, will indeed see in that day the reward of their labors. When the angel shall sound the trump of the first resurrection, and those who died in the Lord shall come forth in the glory of the sun, then shall be seen the difference between "those who have served God, and those who served Him not!" The finger of scorn will no longer be pointed at the righteous, and the wicked trample on the testimony of the pure in heart. But God will vindicate His Saints, and they shall live forever, rejoicing in the brightness of His glory, who reigneth as the great Messiah—the Lord of Life—the KING OF KINGS.

C. W. Stayner.

HABIT uniformly and constantly strengthens all our active exertions.

YOU cannot dream yourself into a character; you must hammer and forge yourself one.

TRAVELS IN ITALY.

XI.

ERUPTION OF VESUVIUS.

THE great eruption of 1872 occurred so short a time before our visit there that in many places the lava, which covered the plain below, was still warm, and in crevices, so hot that we could not bear our hands within considerable distance of it. The following description of the

eruption, by an eye witness, cannot fail to interest the reader. The lady who thus writes made the journey by rail, from Sorrento round the bay to Naples, starting soon after the first indications of the eruption, which lasted about three days:

"Do you hear that?"

It was a something so low, so deep, so

remote, that it seemed to be felt rather than heard. It was more a trembling of the air—or the earth—than a sound.

"What is it?"

"Hush! it comes again!"

It did come again; louder, but not less remote. It sounded like the throbbing of a deep and mighty organ pipe. Then again it died away. At the same moment an immense volley of black vapor shot up into the midst of the lovely cloud above the crater, mingling with those masses of white and gold, and turning them copper and purple. Then the subterranean thunder rolled louder and longer; and the smoke poured out all black, rent with flashes of fire; and three small streams of lava, white and seething, began slowly crawling down the cone.

That this was the beginning of an eruption was now beyond a doubt. All nature seemed to know it. The birds ceased singing and fled to the bushes. The cattle came straying home alone from the pasture. The landlord's big hound slunk into his kennel and howled dismally. The air, meanwhile, became hot and heavy; while far away, at the other side of the mountain, a cloud of steam and smoke marked the path of some vast lava stream not visible from Sorrento. It was evident that the main flow of lava was on the Naples side of the mountain. Towards evening we drove over to Castellamare, and found the harbor half emptied of its shipping, most of the vessels having crossed over to Naples. The railway station was crowded with country folk, raving, wailing and gesticulating wildly.

"There is no danger where this lot came from," said a fat official, shrugging his shoulders contemptuously, "but the municipality of Naples has put on a service of gratuitous trains, and we are obliged to take them."

A barefooted woman, sitting on a bundle of bedding, caught the words, and sprang in a sudden frenzy to her feet.

"Hear him!" she cried, tossing her arms wildly. "Hear him!—he says there is no danger! Santa Maria!—no danger,

with red cinders showering down into the streets of Portici, and every one flying for fear of the lava, and San Sebastiano and Massa di Somma in flames!"

One or two intending passengers paused at this, and began questioning the guard.

"Is it safe to go to Naples?"

"Does the lava flow toward the coast?"

"If Portici is threatened, then surely the line is also threatened?"

But the guard, and some three or four travelers who had just come in with the train, declared unanimously that the cinders were not falling in Portici, and that there was no present danger.

"They are mad with fright, and say whatever comes uppermost," growled the fat official, transfixing a huge cigar with his penknife, before proceeding to light it. "These ladies and gentlemen, if they are going to Naples, had better take their places."

Speeding forward now into the deepening gloom, we hear the terrible voice of the mountain rolling louder and nearer. On every by-road skirted or bridged by the line of railway, are seen straggling processions of footsore fugitives, and files of country carts laden with poor furniture. At every little station there is the same frightened crowd—old men; old women; mothers with infants in their arms; little children, some with their aprons full of bread, others carrying a pet-kitten, or a bird in a cage. Many of these poor souls have stored their household goods in the cellars of their cottages, rescuing only their beds and bedding. Not the least striking feature of this universal exodus is the indolence and indifference of the strong. While the weak and the aged are dragging trucks and barrows, and plodding under burdens, all the railway bridges and embankments, all the little sea-side piers and landing-places, all the walls and house-tops, are crowded with men and boys staring, clamoring, smoking, and doing nothing.

Leaving in the rear the long mound of Pompeii, and passing Torre dell' Annunziata, the line now skirts the lower slopes of Vesuvius. The great cone towers

gray and threatening against a black background, and from the heart of a vast column of smoke throws up a perpetually rising and falling fountain of living fire. Drawing still nearer, that fountain is seen to be mingled with showers of red hot stones. Now, too, the din of the eruption becomes every moment more deafening. It is neither like thunder, nor like discharges of artillery, nor like anything in heaven or earth but itself. All other terrible noises—even the raging of the sea at its fiercest—are intermittent. But this dread reverberation fills all the space betwixt earth and sky with one solid, implacable roar.

Now the train stops at Torre del Greco. Behind the barrier we see more women, more children, a dog keeping watch over a pile of household goods, a big man wringing his hands and crying like a girl. The guard runs beside the carriages, shouts the name of the station and blows his bugle; but all passes in dumb show, for neither those on the train nor those on the platform hear any sound save the one. Not even the steam-whistle nor the motion of the engine is audible.

Portici next. But here is no waiting crowd. Portici is empty. Its streets are deserted, its population has fled. And yonder, suspended above the town, two streams of fire are slowly smoking down the cone. The lava shows crimson in the deepening dusk, creeping, twisting, writhing, lapping mass over mass, with something of a live horror in its motion, as of a reptile in agony.

Portici being left behind, the air grows thick and sulphurous. A broadening copper glare streams up the sky. The last straggling houses are passed, the last curve is turned, and, as the train enters upon the broad valley between Vesuvius and Naples, comes into sight suddenly the whole westward flank of the mountain, its ridged buttresses channelled by innumerable rivers of fire—rivers mingling, meeting, parting, yet all rushing to one common goal; that goal a vast natural platform some three or four hundred feet above the plain. Here they unite, spreading to right and left in

one broad lake of fire; and upon the brink of this awful lake, stationed perhaps a mile apart, like the outposts of a satanic camp, stand three blazing villages.

Whether purposely, that the passengers might gaze upon this appalling spectacle, or from some other cause, the engine at this point slackens speed, and, without actually standing still, moves at almost a foot-pace across the valley. It was after sunset, nearly dusk, when the train steamed into the station at Naples; for here, to the leeward of the smoke, the natural order of day and dark once more prevailed, and the roar of the eruption was so far subdued that to hear and be heard were no longer impossible.

All Naples was out, immense crowds having gathered at every spot from which the mountain was visible. The quay of Santa Lucia was one sea of heads. The housetops, the windows, the balconies, were lined with gazers. The roadway was blocked with carriages. The piers were black with closely packed human beings. Even the lamp posts and the trees along the quays, even the yards and rigging of the vessels in the harbor, were covered with spectators.

There is always something impressive in the mere presence of a vast multitude, even though the occasion be joyous, and the multitude disposed to merriment; but in the sullen silence of these tens of thousands there was a solemnity not to be told in words. Every face wore the same fixed look, and was turned in the same direction.

From the balconies of the Hotel de Rome the sight was grand and awful. Tremendous reverberations followed in quick succession. Suddenly a terrific explosion occurred. Everybody rose and looked aghast. It seemed as if the house would fall in from the violent shock.

If they had seen Vesuvius rent from top to bottom, and a sea of lava rushing straight upon Naples, it would scarcely have surprised the people. But except that where three villages where blazing a while ago there now were four, the general aspect of the eruption was not greatly altered.

They all stood waiting, breathless, wondering what would happen next.

"Did you feel the floor heave?"

"Did you hear that cracking noise?"

"It was as if a thunderbolt had burst."

Then the waiter was questioned. What place was that which had last caught fire? Which was San Sebastiano? Which was Massa di Somma? The man, being confused and unnerved, made such random answers as he could. The fourth fire must be at Pollena, the village next beyond Massa di Somma. That was Massa di Somma in the middle; that was San Sebastiano to the right; lower down the mountain on this side, near Naples, was San Giorgio a Cremano. He could not tell how many inhabitants there were in San Sebastiano; perhaps two or three thousand. Massa di Somma was a big place, much bigger than San Sebastiano, with three or four times as large a population. But they

had all fled. There were no people left in those burning houses. Where were they gone? Ecco! the city was full of them; the ships in the harbor were full of them; the convents and hospitals, the barracks and churches, were all full of them. Why, the Commissary of Police was here not half an hour ago—in the landlord's bureau down stairs—and he was heard to say that fifty thousand refugees had come into Naples within the last twelve hours.

Thus, the thousands from burning villages on the campagna of Naples, crowded into the city for shelter. Their houses were destroyed. The fruitful vineyards of a day ago, were covered with molten lava. The very site of their homes was changed and blotted out forever.

DeVallibus.

Little minds are tamed and subdued by misfortune, but great minds rise above it.

CHRONICLES OF UTAH.

VII.

By the beginning of 1852 the people were thoroughly awakened to the importance of home manufactures; the importation of foreign merchandise had drained the country; patriotic individuals were on the alert constantly in presenting before the newly settled inhabitants the stern necessity of economy, self-denial and energy required to preserve the community. From the message of Governor Brigham Young, dated Jan. 5, 1852, it appears that very few infractions of law had taken place; the Legislature had made appropriations for encouraging manufacturing interests, as well as for the educational establishments of the Territory. Protective legislation was asked for in the interests of native industries. The importance of apprentices as a means of growth of competent manufacturers was shown, that more mechanics could be prepared for future use. "Deplorable indeed must be the situation of that people, whose sons are not trained in the practice of every useful avocation, and whose daughters min-

gle not in the hive of industry," are the words of the document.

It appears that our settlements at that time extended from Bear River on the north, to within twenty-five miles of the southern rim of the Great Basin; that Santa Clara was about to be settled by a company then forming; also that East and West, new settlements were in contemplation. West of Tooele, and on Mary's river, the Indians had to be kept in check by establishing settlements. The assessed value of taxable property was shown to be \$1,160,883.80, according to the Auditor's Report. Public services, we learn, were still gratuitous. For bridges and roads, woolen factory and University, appropriations to the amount of \$4,725.87 had been expended; and about \$5,000 for the expenses of printing, surveys, and other necessary outlays in the interests of the Territory. The entire revenue was \$26,690.58, some \$10,000 of which was at that time uncollected; not more than one-tenth of that collected was in cash; the transactions were chiefly in grain. One senti-

ment contained in this message of Governor Young is worthy of reproduction: "Produce what you consume; draw from the native elements the necessities of life; permit no vitiated taste to lead you into indulgence of expensive luxuries, which can only be obtained by involving yourselves in debt; let home industry produce every article of home consumption."

It is not surprising that so much real work was done in the early days of the settlement of these valleys; an incident that occurred at the public works, preparatory to a festival for the public hands, will show the spirit that prevailed. On Dec. 25, 1851, a party met at the Carpenters' hall, which was fitted up for the occasion, on the grounds of the public works, to entertain the brethren working there, with their wives and families. The committee of arrangements attended punctually to receive those who had been invited, by printed cards, headed "Christmas Festival," with the following motto: "By Truth we conquer; by Industry we thrive!" One of these, enclosed in a beautifully embellished envelope, had been sent by the committee of arrangements to each of the public hands. The festival commenced at eleven a. m., when Bishop N. H. Felt offered up a prayer. Then the band struck up, and His Excellency, Gov. Young, the Hon. H. C. Kimball and other gentlemen led off the first dance. The following are the names of the committee of arrangements: Gov. Brigham Young, Hon. Heber C. Kimball, Hon. Willard Richards, Capt. Edward Hunter, Gen. D. H. Wells, Capt. Truman O. Angell, William Clayton, Wilford Woodruff, Alonzo H. Raleigh, Thomas Tanner, Miles Romney, Norton Jacobs, Wm. Felshaw, Wm. C. Staines, Edward Martin, Orson Pratt, Benj. F. Mitchell, John H. Rumel, Reynolds Cahoon, W. F. Cahoon, Edwin D. Woolley, George A. Smith, John Smith, Patriarch.

The festivities lasted two days, to the great delight of those assembled. It was at this meeting that the subject of building a Temple in this city was brought before the people by the late President

Young, and speedy operations were determined on.

On February 12 the Tabernacle was enclosed and the announcement made that it would probably be used for the April Conference. The Utah Library was arranged in the Council House, with Wm. C. Staines as Librarian. The Legislature closed its session on Feb. 18. Work commenced in hauling rock for the Temple wall, and the enclosure was commenced. There were seven large spinning wheels and one spinning ginny in the Seventeenth Ward of this city; twenty-five families were engaged in Little Cottonwood Ward in making jeans, flannel and linsey; other wards were also engaged in these industries. The iron, coal and other native minerals began to be tested at Cedar Fort, Iron County, by Brothers Bladun and Walker, assisted by Bro. Chatterly, of that place; Brothers Henry Lunt, H. Carruthers and others aiding. Pres. John L. Smith was busy at Parowan in forwarding the interest of the "Fort," which was enclosed and furnished with a good school, Elder James Lewis taking a prominent part in education. Pottery and allied industries were in a state of progression. Tanning work commenced at the Deseret Tannery; pine bark was worth fifteen dollars per cord.

At the General Conference, April 6, 1852, the Tabernacle was dedicated by Prest. Willard Richards. Addresses were delivered by Prest. Brigham Young. Soul-inspiring music and hymns, composed for the occasion by W. W. Phelps and Sister Eliza R. Snow, enlivened the Saints. The Conference lasted several days, and was brought to an end on Sunday afternoon, April 11, when a collection was taken up to supply a Sacramental service for the Tabernacle. Prests. Young, Kimball and Richards, with Presiding Bishop Hunter, administered the Sacrament, assisted by the various Bishops. The occasion was most extraordinary, speaking in tongues and prophesying, as on the day of Pentecost.

The collection for the Sacramental service resulted in \$149 in silver coin, and several pounds of watch cases,

spoons, rings and other silver ornaments. At the close of the meeting, during which much important business was done, the Saints shouted, "Hosanna to God and the Lamb, amen and amen!" three times. President Young blessed the Saints and dismissed them, after one of the most glorious Conferences that had been held in these latter days. What became of some of the silver contributed may be seen by the subjoined bill of Sacramental cups, the same that are now in use at the Tabernacle: "12 cups, viz., with each weight: 1 cup, 12.5 oz; 1 cup, 13.6 oz; 1 cup, 12.15 oz; 1 cup, 13.5 oz; 1 cup, 12.6 oz; 1 cup, 12.8 oz; 1 cup, 12.10 oz; 1 cup, 13.5 oz; 1 cup, 13.5 oz; 1 cup, 13.9 oz; 1 cup, 12.18 oz; 1 cup, 12.7 oz; total, 153 oz, 19 pwt.

"Received of I. M. Barlow, twelve cups delivered, of the above weight, manufactured at his shop.

[Signed.] EDWARD HUNTER.

Great Salt Lake City,
July 16, 1853."

This interesting receipt is in the possession of Israel M. Barlow, Esq., of this city, who, at that time, was engaged in the business of Silver Smith, &c., and in other metallurgical operations.

On April 22, Presidents Brigham Young and Heber C. Kimball, with Brothers O. Pratt, W. Woodruff, Geo.

A. Smith, Professor Carrington, Gen. D. H. Wells, Judge Snow, Attorney S. M. Blair, Sheriff Ferguson, Dr. Sprague, Surgeon Andrews, Clerk Clayton, Chemist John Kay and others, left the city to visit the southern settlements, and to explore the south country generally.

The census returns of this Territory for 1850 were published at Washington. There were 2,322 dwellings; families, 2,322; white male inhabitants, 6,022; white females, 5,208; total whites, 11,330; 12 colored free males and 12 colored free females, who were passing through the Territory at the time, were also reported in the census; making a total free population, 11,354. The number of farms were 926. There were 239 deaths reported during the years 1849-50.

Committee of arrangements for the celebration of the 4th of July, was appointed as follows: James W. Cummings, Hosea Stout, Elias Smith, James Ferguson, H. S. Eldredge, A. Carrington, Wm. C. Staines.

A committee for observance of the 24th of July: D. H. Wells, Orson Pratt, Wilford Woodruff, E. D. Woolley, N. H. Felt.

Both of these committees were appointed at large meetings of the citizens called for the occasion early in June.

Beta.

BATTLE OF BANNOCKBURN.

I HAVE always thought the victory at Bannockburn the most heart-stirring achievement in all the record of arms. It was so decisive, so complete, the oppressor was so utterly trampled to dust. For twenty years the Scots had suffered the most outrageous wrong; but here, at last, was the reckoning. On this one tremendous field the debt of vengeance was paid to the full.

But why should the Scots, so often defeated by their English foes, have been victorious here? To the reflective mind the reason is evident. The great climax was reached through a hundred disappointments, every one of which had

taught its lesson. Let us read the story of the fight, and we shall see that nothing was left to chance. There was no blind dash for freedom, with a dependence simply upon the justice of the cause; but the result was due to toil, to foresight, and to preparation.

Bruce was one of the most able generals that ever lived. This is shown in the faultless disposition which he made of his little army of thirty thousand men, wherewith he overcame the immense host of his enemy, one hundred and twenty thousand strong. The victory was gained by no hurry, by no accident, by no reckless venture, by no wild shouts

of Scotland's wrong or of Scotland's right; but it was the consequence of an admirably planned battle, fought from the gray of morning till the sun rode at high noon.

True, it was long ago—five hundred and sixty-seven years have passed since then—yet the freshness of the story has never faded, and can never fade. How comprehensive was the genius of the Scottish king! With what care was every manœuvre of the enemy anticipated and provided for! The Scottish army had the advantage of more homogeneousness than the English; for although the Highlander, the Islesman and the Borderer were there, they were all Scotch to the very heart; while on the other hand, the host of Edward II was composed, together with his English subjects, of Welsh, Irish and Normans.

Sir Henry de Bohun, or Boune, as the name is commonly spelled, was, as the reader must well remember, the first man who fell at Bannockburn. The armies, it will be recollected, were in plain sight of each other, separated only by a distance of three bow-shots, when King Robert Bruce, mounted on a small palfrey, and armed only with sword and battle-axe, rode along the Scottish line to review the various divisions of his force. By the gold star that gleamed upon his helmet, no less than from his stalwart figure, he was recognized by the enemy. Sir Henry de Boune, mounted on a mail-clad war-horse, to whose career the slight palfrey of Bruce could have proved scarce any obstacle, instantly laid his long lance in rest, and at headlong speed charged upon the King of Scots.

But the result of that charge was as disheartening to the host of England as to the Philistines was the fall of the man of Gath. We read in history that "Robert engaged with Henry de Bohun, at the head of the English cavalry, and with his battle-axe cleft his head to his chin."

Scott, in his "Lord of the Isles," while recounting the deeds at Bannockburn, adheres very closely to history. Of this

first stirring incident of the battle, he says:

"The partridge may the falcon mock,
If that slight palfrey stand the shock;
But, swerving from the knight's career,
Just as they met, Bruce shur ned the spear,
Onward the baffled warrior bore
His course—but soon his course was o'er!
High in his stirrups stood the king,
And gave his battle-axe the swing.
Right on de Boune, the whiles he passed,
Fell that stern dint—the first—the last!
Such strength upon the blow was put,
The helmet crashed like hazel nut;
The axe shaft, with its brazen clasp,
Was shivered to the gauntlet grasp."

On the same afternoon a body of English cavalry, in attempting to double the left flank of the Scots, was totally defeated by the gallant Earl of Moray, and this skirmish ended the operations until the morrow. The first attack at morning was made by the English archers, and it was terrible. The archery of England was always more formidable than that of any of her enemies.

"Nor paused on the devoted Scot,
The ceaseless fury of their shot;

As fiercely and as fast,
Forth whistling came the gray goose wing,
As the wild hailstones pelt and ring
Adown December's blast.

Nor mountain targe, of tough bull hide,
Nor lowland mail, that storm may bide;
Woe, woe to Scotland's bannered pride,
If the fell shower may last!"

Against a weak commander an attack like this might have prevailed, as it would have been impossible for the Scottish line to have long remained unbroken; but here we perceive an instance of the foresight of King Robert. Near this very spot, and concealed behind a wood, he had previously posted his brother Edward and Lord Reith, Marshal of Scotland, with a formidable body of horse, armed with lances and clad in mail.

"The shield hangs down on every breast,
Each ready lance is laid in rest,

And Loud shouts Edward Bruce—
'Forth, Marshal! on the peasant foe!
We'll tame the terrors of their bow,
And cut the bow-string loose!'"

The charge of the Scottish gentry was

performed with tremendous effect. Arrows, and bows, and men were levelled and trodden in one prodigious swarth, as the sweeping war steeds, heavy with armor, sprang at a frantic gallop through the thick ranks of the English archers.

"No spears were there, the shock to let,
No stakes to turn the charge were set;
And how shall yeoman's armor slight
Stand the long lance and mace of might?"

The slaughter at this point was terrific; but although the Scots were here completely successful, the overwhelming number of the English army still rendered doubtful the result of the main battle. Edward II ordered his cavalry to charge. The Scottish infantry, drawn up a long plain, presented a tempting appearance to the swords and hoofs of this great body of horse, and the English king had little doubt that upon this charge hung the fate of the battle—as indeed it did, though not in the manner which he anticipated.

The King of Scotland, conceiving the probability of just such a charge, upon ground so suited to cavalry operations, had prepared for it in such a way as to make the onset most terribly react upon itself.

"To rightward of the wild affray,
The field showed fair and level way;
But, in mid space, the Bruce's care
Had bored the ground with many a pit,
With turf and brushwood hidden yet,
That formed a ghastly snare.
Rushing, ten thousand horsemen came,
With spears in rest, and hearts on flame,
That panted for the shock!
With blazing crests, and banners spread,
And trumpet clang and clamor dread,
The wide plain thundered to their tread,
As far as Stirling rock.
Down! down! in headlong overthrow,
Horseman and horse, the foremost go,
Wild floundering on the field!
The first are in destruction's gorge,
Their followers wildly o'er them urge;
The knightly helm and shield,
The mail, the acton, and the spear,
Strong hand, high heart, are useless here!
Loud from the mass confused the cry
Of dying warriors swells on high,
And steeds that shriek in agony!"

This was the turning point of the great

battle of Bannockburn. Still, however, the English fought with stubborn courage; but Bruce, well knowing that all depended upon pushing his advantage to the utmost, now charged them with horse and foot. Never did a battle depend more upon strength and desperate courage.

"Some fought from ruffian thirst of blood,
From habit some and hardihood;
But ruffian stern and soldier good,
The noble and the slave,
From various cause the same wild road,
On the same bloody morning trode,
To that dark inn, the grave!"

Both armies were becoming exhausted with their prodigious efforts; but the Scotch, inspired by the success already achieved, kept heart and strength far better than their enemies. Slowly their small but immortal army pushed back the great host of England, yet those almost endless ranks seemed still to promise a tedious fight. In this state of the battle, the genius of King Robert instantly comprehended the relative positions of himself and his foes. The vastly outnumbering enemy must not be permitted to rest. Whatever the weariness of his soldiers, in a renewed and decisive onset lay his surest salvation. And what a charge was that led by the stalwart king!

"At once the spears were forward thrown,
Against the sun the broadswords shone;
The pibroch lent its maddening tone,
And loud King Robert's voice was known—
'Carrick, press on—they fail! they fail!
Press on, brave sons of Innisgail,
The foe is fainting fast!
Each strike for parent, child and wife,
For Scotland, liberty and life—
The battle cannot last!'"

The tide was now fearfully ebbing with the English, yet again and again they rallied, though each time more faintly than before. It was at this moment, as the reader will remember, that the final stratagem of King Robert put the climax upon his great victory. He had placed two thousand women, children, and other camp followers, behind an eminence in the rear of his line, and these, at a signal, now suddenly made their ap-

pearance and began marching along the high land, with banners displayed like those of a warlike host. The effect upon the English was prodigious; they no longer disputed the field, and the rout, already partially accomplished, now became general.

Never was there a more complete victory in any pitched battle. With terrible energy King Robert pursued his enemy. For more than ninety miles King Edward II rode at frantic speed; and he had good reason, for Douglass and Moray were hard upon his track; but he escaped, to reflect at leisure upon his tremendous overthrow.

I have drawn largely upon Sir Walter Scott, partly because of the force and beauty of his poetry, and partly because of its faithfulness to the historic record. How vivid his picture of the death of Lord Colonsay, while chasing the routed enemy! It will be remembered that the English nobleman d' Argentine refused to retreat further, but, turning upon the pursuing Scots, overthrew no less than four of them. He was in the meantime wounded.

"A lance's point
Has found his breastplate's loosened joint,
An axe has raised his crest;
Yet still on Colonsay's fierce lord,
Who pressed the chase with gory sword,
He rode with spear in rest,
And through his bloody tartans bored,
And through his gallant breast,
Nailed to the earth, the mountaineer
Yet writhed him up against the spear,
And swung his broadsword round!
Stirrup, steel boot and cuish gave way,
Beneath that blow's tremendous sway,
The blood gushed from the wound;
And the grim Lord of Colonsay
Hath turned him on the ground,
And laughed in death pang that his blade
The mortal thrust so well repaid."

It was by no lovelorn heroes that the battle of Bannockburn was won, and a nation delivered forever. It was bymen who could laugh when pinned upon a lance point, if only their dying blow might bring revenge.—*Selected.*

Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.—*Smiles.*

LEAVES FROM THE TREE OF LIFE.

ELEVENTH LEAF.

NO MAN or woman, separate and single, can attain to the fulness of celestial glory. Perfection of being, happiness, exaltation or dominion, is unattainable by either sex alone. The nature, desires, capabilities and manifest design of both male and female humanity proclaim this, and the voice of Deity has endorsed and sanctified the utterance of nature. Woman was made for man. Marriage is ordained of God. In its correct form it is under the divine direction. The Father of the race has the right to a voice in the sexual unions of his children. Those relations are fraught with so much consequence, relating to time and eternity, that the Supreme Ruler should regulate them for the benefit of the parties, the welfare of society and the good of posterity in this world, as

11*

well as for eternal results in the life to come.

The male and female elements of humanity seek union, of their own volition. The natural attraction that prompts this is right and proper. But if there were no rules and restrictions for the government of these tendencies and the actions resultant, confusion would ensue, and the effects would be sorrow, ruin and destruction. Matrimony therefore becomes a part of religion. It is a divine institution, and hence should be divinely directed. The first marriage on record was solemnized by Deity. It was God who said, "It is not good that man should be alone." It was God who brought Eve and gave her to Adam. It was God who commanded the twain made one flesh to "increase and multiply."

Marriage, properly contracted, is therefore holy and pure, and its relations, unabused, are sacred and chaste. The notion that celibacy is purer than matrimony, that either man or woman is holier in the sight of heaven because of non-intercourse with the other sex, is a gross error, unwarranted by reason or revelation. There is no attribute of the mind or function of the body that is in itself, or in its legitimate exercise, impure or degrading. It is only the wrong use of any of our powers that is sinful.

The first marriage recorded in Scripture was a union of immortals. The curse of death had not been pronounced when the ceremony was solemnized. There was no sin then, and therefore there was no death. The man and woman became ONE as eternal beings, and dominion was given to them over all earthly things, together. Death and the rule of the man over the woman came as the consequences of transgression. The penalty was paid, the redemption was wrought out, and through the atonement those two persons are restored to their pristine condition. In the resurrection, then, Adam and Eve come together as at the first in the garden, and there is no more separation for them. They are re-joined, not as ghostly beings without the feelings and powers of tangible personality, but as the man and the woman made one eternally, with power to increase and multiply and have dominion, with all eternity before them for the exercise of every power with which the Creator endowed them, spiritual, mental and physical, standing at the head of the race, perfected by experience and obedience to eternal law, and ready to act in harmony with celestial intelligencies, and preside over their own posterity for ever.

Here is a sample marriage. It was not for time alone, but for eternity. Death intervened, but only as an incident. The bond that bound them in matrimony was not sundered. The seal set upon them was of heavenly stamp. Its virtue reached within the veil. Its force extended into the world to come. There was no end to it. God had a hand in it

and it was His seal and sanction that made it valid and everlasting. All other marriages solemnized on similar principles and under the same authority will be of the same virtue and effect. Ordinances performed by those divinely appointed are as though attended to by Deity in person. "Whoso receiveth you receiveth me," saith the Lord. What they "bind on earth is bound in heaven." Herein is the authority of the Holy Priesthood, and herein is the sealing power for the Saints of God, by which they may enter into the holy order of celestial marriage that lasts while eternity endures. The KEYS of this power are only held by one man at a time on the earth, being vested in the President of the whole Church of God in the flesh. But while he holds the keys, others may officiate therein under his direction and authority.

Unions formed by men and women, of their own arrangement without any divine sanction or divine ceremony, are only temporary in their nature. They end when the parties or either of them die. God does not acknowledge that which he has not appointed. Neither the vows of the man and woman, nor the ceremony performed by a person unauthorized by the Almighty are recognized in heaven, but only pertain to earth and time. The claim of parents thus united, over their offspring, is but of the earth, earthy, and does not extend into the spheres beyond. Death dissolves both these marital and parental ties, and each family particle becomes disintegrated. No power but that of Deity can bring them again together, and as God proceeds by law, and the law fixed for these relations has not been complied with, the separation continues while endless ages roll. "In the resurrection *they* neither marry nor are given in marriage," but, if in a saved condition, are as the angels, and they are ministering spirits or servants unto those who obtain the crown of eternal lives, "a far more and exceeding and eternal weight of glory," than that which rests upon any of the angels. Men and women may be *saved* in a separate and single state, but they cannot be *exalted* into the fulness of celestial glory without

union in celestial marriage, because that is a state of perfection and comprehends the gift of perpetual increase, in which there are endless dominion and the exercise of all the powers of immortal manhood and womanhood united as one in the everlasting covenant.

In the divine economy, as in nature, the man is "the head of the woman," and it is written that "he is the savior of the body." But "the man is not without the woman" any more than the woman is without the man, in the Lord. "Adam was first formed, then Eve. In the resurrection they stand side by side and hold dominion together. Every man who overcomes all things and is thereby entitled to inherit all things, receives power to bring up his wife to join him in the possession and enjoyment thereof. In the case of a man marrying a wife in the everlasting covenant who dies while he continues in the flesh and marries another or others by the same law, each wife will come forth in her order and enter with him into his glory. Is there any reason why this should not be so? Is not each of these wives entitled to her position in eternity, by virtue of the sealing power which made her part of the man? Why should one enter into the exaltation of the celestial world, and the others be relegated to singleness and servitude? They all become one in the patriarchal order of family government. And if this be the case in heaven, why should not similar conditions so far as possible exist on earth? Is earth holier than heaven? If a man receives from the Lord more wives than one under the sealing ordinances of celestial marriage, where is the moral wrong? They belong to no other man, but are his by mutual consent of all the interested parties, and they live together in the marriage state, one as much as the other. In this position there are occasions for the exercise of patience, forbearance, charity, self-sacrifice and the exercise of all the virtues to a far greater degree than in any other. In this plural family relation an experience can be gained that no other condition in life affords, and the parties who so live and keep the law will

be, in the very nature of things, prepared for a wider sphere of dominion, and power, and dignity, and might in the eternal world, than those who have only experienced the monogamic condition. They will therefore, if they endure unto the end, go forward into the highest degree of exaltation, while their posterity will multiply in an ever increasing ratio, until worlds will be filled by their generations and they ascend to the majesty and splendor of the Gods on high.

Herein is our Eternal Father glorified and His dominions extended. By the continuation of the seeds of the righteous forever, the multiplication of His sons and daughters creates the need for worlds and systems, to be brought forth according to eternal laws, to occupy their position in the universe as dwelling places for spirits, and embodied mortals, and perfected souls, in their various grades on the path of progress towards the perfection of the celestial order; as orbs of light and splendor, or globes of trial, punishment or correction, each in its allotted sphere in the galaxy of suns and stars and planets, and in the vast and wondrous plans of the Mighty Architect, the Eternal Parent of organized intelligencies. In obedience to His laws, there is present peace and future joy. They who are in harmony with Him are in affinity with the source of all pleasure and power. His commandments are founded in the laws of continuing life, which regulate all permanent things, and they who reject Him and His counsels shut the gate against their own happiness and advancement. But, for them who receive His Gospel and conform to all its ordinances and teachings, the door is open to the highest courts in the heavenly mansions, and while they are helped through the ordeals of mortal life, they gain the keys to all the glories of that existence, in which the family relation is perfected and perpetuated, and every power of the whole being, refined, intensified and developed, finds exercise, in its true sphere, to the complete and unalloyed bliss of all in the endless family circle, and the glory of Him who is the Patriarch and Ruler of all. *C.W. Penrose.*

CONSTELLATIONS.

How beautiful are the stars!

Ever since men inhabited the globe, the bright shining lights of the firmament have held them in transports of delight and wonder. The ancient Egyptian shepherds and the Chaldeans were enraptured star-gazers, while all nations and peoples, from the remotest periods of time, have been led into interminable realms of thought by the shining points of light we call stars.

The stars are so far away, they occupy portions of illimitable space at such immeasurable distances from us, that thought is the only thing pertaining to humanity capable of reaching them; but thought makes the awful flight instantaneously, and the systems upon systems, suns, planets, worlds multiplied, pass in endless succession before the mind, and fill the soul of man with inexpressible awe, while contemplating the infinity of the Universe, and the wonderful works of God.

With such thoughts the ancients gazed upon the starry heavens and pictured to themselves figures made upon the dark canopy above, by the relative location of the stars they learned to recognize and love. Thus came the constellations, a few of which we will describe, giving the mythological significance attached to each, and reverently believed, in the days before superstition and paganism were supplanted, by the glorious light of Christianity and the developments of scientific knowledge through the spirit of truth.

Of all the constellations, none is so universally known and readily recognized as *Ursa Major*, the Great Bear. It is composed of about one hundred and forty stars visible to the naked eye, the principal of which are seven beautiful bright stars—six of the second and one of the fourth magnitude—clustered together, and forming what is generally called the Big Dipper. Of these, *Dubhe* and *Merak*, "the pointers," are perhaps the most conspicuous, forming as they do the index to the North Star, and always being consulted by those in search of the latter.

The story of the ancients, respecting the origin of this constellation is that *Diana* had a very beautiful serving maid named *Callisto*, of whom *Juno*, the queen of heaven, became jealous, and in her rage caused the lovely girl to be struck down and changed into a bear.

"The prostrate wretch lifts up her head in prayer,

Her arms grow shaggy, and deformed with hair;
Her nails are sharpened into pointed claws,

Her hands bear half her weight and turn to paws;

Her lips, that once would tempt a god, begin
To grow distorted in an ugly grin.

And lest the supplicating brute might reach
The ears of *Jove*, she was deprived of speech.

How did she fear to lodge in woods alone,
And haunt the fields and meadows once her own!

How often would the deep-mouthed dogs pursue,
Whilst from her hounds the frightened hunters flew."

A long time after *Callisto's* misfortune, her son *Arcas* was out hunting, and struck upon the trail of his transformed mother while in the woods. He finally discovered her and was in the act of transfixing her with his spear, when *Jupiter*, resenting so horrible an act, at once interposed, and transferred them both to the heavens, placing them among the circumpolar constellations, where they have ever since continued, being known as the Big and Little Bear. The latter constellation contains but twenty-four stars, of which three are of the third and four of the fourth magnitude. It is not so generally recognized as its superior counterpart, but it is, nevertheless, a well-defined figure, and contains as its most important feature, the North Polar Star—*Polaris*. This star is located at the extremity of the handle of the Little Dipper. It was called by the Greeks *Cynosure*, and was, until the invention of the mariner's compass, the guiding star,

"Whose faithful beams conduct the wandering ship,

Through the wide desert of the pathless deep."

The distance of *Polaris* from the earth

is so great that, though it is moving through space at the rate of ninety miles a minute, no change in its position is perceptible to us. It requires nearly fifty years for the rays of light issuing from its surface to reach the earth, so that when we look at the star we know that the ray which strikes our eye set out upon its journey nearly half a century ago. It is said by an astronomer upon this subject, that, "we cannot be sure that the star is now in existence, since if it were destroyed to-day it would be fifty years before we should miss it."

Of the constellations mentioned in the Scriptures are the twins, Castor and Pollux, and the mighty hunter, Orion. The first is a beautiful figure distinguished by two parallel rows of bright stars two of which are of the first magnitude. The mythological history of Castor and Pollux is an affecting story of fraternal love. The twin brothers had each achieved fame in his particular occupation, one in training horses, the other in the manly art of boxing. They were inseparable in all their adventures. They accompanied Jason on the Argonautic expedition in search of the golden fleece. St. Elmo's fire, which sailors regard with superstitious delight, but which is really an effect of electricity on masts and sails, is said to have its origin in the Argonautic trip, when during a fearful storm one of the heroes of the expedition played upon his charmed lyre and prayed to the gods for the cessation of the tempest. He was answered, the storm abated, and it was discovered by all present that star-like flames of light shone brilliantly upon the heads of the twin brothers. From that time the sailors regarded them as patron deities.

After returning from this expedition, Castor was slain, and Pollux, being overcome with grief, desired death also. Jupiter granted him the privilege of either sharing his brother's immortality or dwelling upon Mount Olympus with the gods. He preferred the former, and thus together they shine forth as the particular guardian stars of the followers of the sea, who, in the "Days of Ancient Rome," used to sing:

"Safe comes the ship to haven,
Through billows and through gales,
If once the great Twin Brethren
Sit shining on the sails."

Orion is the most beautiful constellation of the heavens. He is represented with a sword in his belt, a club in his right hand, and the skin of a lion in his left. He was a great hunter, who, aspiring to the hand of a celebrated beauty, whose father opposed the match, endured from the latter the awful suffering of having both eyes put out. However, he was conducted by a sympathizing friend to a narrow gorge, where, as the first rays of the morning sun streamed forth, he gazed steadfastly and faithfully upon its face. The healing rays restored his sight, and he, becoming proud and vain-glorious, boasted that he could slay any beast that the earth could produce. As a humiliation to his pride, he was bitten in the heel by a scorpion, from which he died.

Orion's place in the firmament is among the equatorial constellations, and is seen a little south of the zenith, on its course over our heads in this latitude. Four brilliant stars, in the form of an elongated square, mark the outlines of the figure. Betelgeuse, a beautiful ruddy star of the first magnitude, is in the right shoulder. Rigel, also a star of the first magnitude, is in the left foot.

Bellatrix and Saiph are the other distinguished, though less brilliant, corner stars. Three bright stars, at equal distances from each other, located near the centre of the parallelogram formed by those named above, are known as the Ell and Yard, as they form a line just three degrees long, and are very useful in measuring the distances of the stars. They also constitute what is called Jacob's rod, and the belt of Orion. They are referred to in the following passage from the Book of Job:

"Canst thou bind the sweet influences
of Pleiades, or loose the bands of
Orion."
Ninety-Eight.

If any one speaks evil of you, let your life be so that no one will believe him.

WISE BUILDERS.

"WHOSOEVER heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."—*Jesus*.

How universally experience testifies to this truth of Divine philosophy, and yet how often also is it that experience is the only thing which brings that conviction to the soul. Few are satisfied with the knowledge to be acquired by observation; nations are thus culpable, communities thus unreflecting, and individuals thus perish, even in sight of the goal of their desires. If mankind "sow to the wind, they reap the whirlwind." If they plant thorns, grapes are not the product of their planting; and for every mental, moral, religious, scientific or social superstructure, there must be a foundation deep and broad enough to sustain the projected edifice. It will not do to have the foundation unequal, if any altitude is to be gained; the dome of St. Paul, London, or the soaring spire of Salisbury Cathedral, could never have been raised unless the base had been well prepared. Long ere their giddy height was reached they would have been prone on the earth, by reason of sinking, and the marvelous symmetry of the one, and the needle-like delicacy of the other, would long have perished from the whirling world.

Architecturally there are illustrations where the conditions were unequal; the leaning tower of Pisa, the round tower of Ireland and some of the porcelain towers of China lean far from the perpendicular, but it is evident that the departure from the centre of gravity will only permit of a limited elevation, and almost the only end such structures subserve is to arouse the question of the curious, as to whether the deflection was accidental or designed.

We have heard sometimes of men "so straight, that they leaned the other way;" and the expression is very apt to suggest the ancient saying, "God made man upright, but he has sought out many inventions;" he expects his ideals from processes which are impossible, because they controvert the whole economy of the eternities. Old and young expect to be delivered from the crooked and leaning perversities of ignorance without any determined search after intelligence; men expect rounded characters from one-sided discipline; yet the neglected faculty is a protest against over anxiety in other directions, and a lob-sided creation is the ever present testimony to the fact that no master's thought was there. Devotion to one idea may show the possibilities of cultivation, but in this way monstrosities are formed; and all such creations belittle the best ideal of a comprehensive soul. Giants come from no such stock as that; pigmies only are their progeny in a comparative sense.

Probably there is greater equilibrium in the soul of one used to cosmopolitan thought, even without profundity, than is possible with a person really profound in one or two directions. The poet may have some impression on his race, and yet be only a sot; the scientist, and yet be a blasphemer against God; the religionist, and yet be a blind fanatic; the social reformer, and yet the foundation stone of marriage may be ignored by him; the politician, and yet his hand be greedy for bribes; the employer, and yet his wealth may be simply robbery from the laborer. These forces are in society; they give a certain tone to its music, a certain color to its landscape, but with it all the best attributes of man may be in measurable abeyance.

Many of the most marked features of life may be unseen by the youth of this Territory; the gloss and glitter, the shame and darkness found on earth, may be alike unknown, and because of this they may be unable on any large scale to judge of cause and effect; they may not

consciously realize the perversion or misapplication of powers or faculties which they themselves possess, but it is abundantly evident that there is everywhere in Utah, among her youth of both sexes, a certain reaching after excellence, more universal than exists elsewhere. While there are a few everywhere without ambition and disinclined to effort, the majority want to be, and are working to become, enlarged in character, in ability, in knowledge, in action; to be informed on many topics; to be useful in many directions, and to call into active use as many of the wondrous faculties with which they are endowed, as possible.

It is not intended that man shall be only religious, but the fact that he is allied in origin and destiny to the Gods, should cause his religion—his faith to give glow and lustre to every duty of his surging life; it is not intended that man shall be social only, a unit of the body politic, but it is implied that in the amplitude of his reaching thought, selfishness and tyranny shall sink to an unwept grave, and that in brotherly devotion to another's interest he shall forever best subserve his own. It is not intended that in any narrow sectional sense he shall be either partisan or national, he will, while making allowances for personal idiosyncracies, and the power of tradition, sweep the afar-off horizon of human habitation, and know that "God hath made of one blood all the nations of the earth." It is not intended that he shall be satisfied with simple agriculture, simple mechanics, simple office, but from the broad platform of Nature's works and Nature's laws, it is expected he will enter into communion with the "Master Artist," the "Great Mechanic," the "Divine Artificer," and in all labor seek to reproduce the positive perfection of eternal years, so the skill of the Creator will blossom in his handiwork, and all the skill, ingenuity and invention of his time will be but a reproduction of that which hath been, or simply a translation of earth to heaven.

It is not intended that in any sense he shall be a cringing slave; no priestcraft

or kingcraft shall carry captive his unwilling powers; no tyrant in any guise shall usurp authority or cage an unwilling or a moulting bird; for individual access to inspirational energy is the key given of the Gods, by which the gates of all progress can alone be opened or continued closed.

And this thought is everywhere potent in the youth of Utah; they will not brook a meddler or a knave; they want no blatant teacher nor sympathizing traitor; they are not in love with hypocrisy or cant; they are not susceptible to the oily tongue or the professional garb; they pay but little deference to brief authority, when usurpation and chicancery are its undisguised characteristics; but they are as amenable as the leaves to the zephyr, as the flowers to the sunshine, as the earth to its master planet, or, as our system to the pole star, whenever the voice of the good Shepherd and the influence of the good Spirit is within sound or feeling.

Thus aided, they are laying a good foundation, and the whole building "fitly framed together," is growing before mankind, prophesy has predicted its success; statesmen realize its breadth and scope, and begin to have "dim visions" of its triumph; scientists have pronounced it as an eternal law, "the survival of the fittest;" and the poor and meek among men discern the hand of Deity, and have become more sanguine than statesman or scientist, for they have caught the spirit of the prophets; they have faith in God, and faith in Zion, and faith in Truth, and faith in themselves; "the foundation of God standeth sure;" "the stone which the builders refused is become the head of the corner;" he is the "tried stone," "the sure foundation," so "he that believeth shall not make haste."

The young men and women of Utah, understand this; the society represented by the CONTRIBUTOR comprehends this, and all their effort, even when most fragmentary and sectional, is such as to make them the "Wise Builders" among mankind!

H. W. Naishitt.

Be just before you are generous.

THE SUNBEAM.

ONLY a little glimmering, dancing ray of light, but on its golden wings what blessings did it not bear. It came to the window of the room where all through the long dreary night the weary sufferer had restlessly tossed to and fro. The hired nurse had carefully closed the shutters, to exclude the light of the early morn, and, availing herself of a few moments' rest, had fallen asleep in her chair. But notwithstanding all her precaution, the little sunbeam found one crack where it could peep through, and throw all its soft shimmering brightness full upon the face of the invalid. The sick woman gave a start of glad surprise, for it had been many weary days since even one ray of the glorious sunlight had fallen upon her vision. She spread out her thin, almost transparent hands to catch the genial glow, and a faint smile passed over her emaciated face. Silently she feasted upon the golden brightness, as it whispered to her of the great blue arch above, and the earth with its carpet of green, awaking to new life and beauty at its touch; forgetting her pain, she sank into a quiet slumber. And, when the physician came, a smile of satisfaction wreathed his lips, as he saw the improved state of his patient. Ah! Doctor, what all your drugs failed to do, that little golden messenger from heaven accomplished, for it wooed sweet sleep to the eyes that before had refused to close. It came to the cell of an innocent man condemned to death. As it glided through the heavy grates at the window, it found him in despair; his face buried in his hands, and his form writhing in agony at his fate; it struggled through the locked fingers, until some of its gentle presence was felt upon the face. The man looked quickly up, and as he beheld the ray of light streaming across the dingy cell, a glimmer of hope came to his heart. So thoroughly had circumstances seemed against him, that he had not struggled against them; he roused to new energy, he sent for his counsel, and before the bright sun had set, measures had been adopted, which resulted in the complete restoration of his freedom,

and the discovery of the guilty party in whose stead he might have suffered.

Lightly the little sunbeam danced upon the floor, and the infant sitting there, lavished in glee as it stretched its tiny hands to catch the golden treasure. It softly passed through the church window and kissed the brow of the fair young bride in holy benediction, as she united her destiny with the choice of her heart.

It came to the mourner, who, with bowed head and grief-stricken heart, beheld the remains of a loved one lowered into the cold earth. It pierced even the confines of the tomb, and whispered of the sunlight of the "Summer land of song," and of the Sun of Righteousness, who, with healing in His wings, would come to their hearts. But we may not enumerate all the gladness and peace it brought as it glided on its mission of light and beauty. Ah, blessings on thee, little sunbeam; may we open our hearts and homes, and give thee a hearty welcome. Come to us, and with thy healing rays dispel the selfishness and unkindness from our hearts, and the black-winged messenger of disease from our homes.

SMOKING CIGARETTES.

THERE is a habit, says an exchange, which a few years ago was almost wholly unknown, but which you meet with at every turn, that ought, if possible, to be stamped out of existence. We refer to the smoking of cigarettes by our American youth.

Not to exaggerate the matter at all, it is sapping their young life, causing a deterioration of the brain tissue, and enfeebling the intellectual powers. Our young folks who read this paragraph will not believe the assertion; nevertheless, it is universally asserted by our best physicians that the weight of tobacco in a cigar, worked into cigarettes, does tenfold injury. Partly because, owing to its shortness, the smoke enters the mouth hot, partly because there is nothing to hold the poisonous oils and alkaloids, which are taken into the mouth and then into the system.

Then, too, cigarette smoking results in great loss of nervous force, and not only so, but it causes that peculiar action of the heart known as "tobacco heart," resulting in wakefulness, consequent upon a sense of suffocation and irregular beating of the heart. Boys ought not to smoke at all, and it would be a blessed boon if the earth should refuse to grow another ounce of tobacco. But if smoking is to be followed, the least objectionable form is the long-stem pipe, then the cigar; the cigarette is the most injurious of all.

All this talk about the harmlessness of rice paper—which isn't rice paper at all—is humbug. This and all paper has an empyrenmatic oil, the effect of which is to irritate the mucous membrane, causing catarrh. Tobacco, so far from being a stimulant, is the most powerful depressor of the vital forces known. In fact, any smoker—especially any cigarette

smoker—can test this for himself. The moment he commences smoking, he will find nature has to quicken his pulse to compensate for the enfeebled action of the heart.

We are growing up a generation of pale-faced revellers, cadaverous youths, who are looking to build up an emasculated manhood upon cigarette stumps. What would be thought of a lot of ship carpenters who should devote their time and skill to making a wreck, when, with the expenditure of less time and money, they might construct a full-rigged ship? And what shall be thought of the American youths who, in like manner, are seeking to construct an enfeebled structure, verging on idiocy, when they might make themselves magnificent manhood?

Better one word in time than two afterward.

THE EPITAPH.

This world has gold and influence,
With votaries at her shrine,
Who bow down at the throne of might,
However stained with crime.
They'll grasp the blood-stained hand, if rich,
As of a friend and brother,
And spurn the man whom truth receives,
Whose noble heart and bosom heaves
In friendship for another.

It is not gold nor influence
Reveal man's native worth,
Nor high-flown claims of pedigree
To royal rank or birth;
But chastity, adorned with love,
Faith, hope and charity,
Will give to him a nobler name,
And wreath his brow with brighter fame,
Through all eternity.

All monuments and tabulars
Are things of minor worth;
All glittering ores and sparkling gems
Are fragments of the earth;
And like all things of earthly note,
Will pass into decay;
But virtue, truth and honesty
Are attributes that never die,
Or ever fade away.

So with the noble hearted soul,
Who feels too proud to live
On others' toil, or ask a boon
He would not freely give.
However lowly his estate,
A helping hand I'd lend,
And ask no pomp or pageant might;
If he'd but battle for the right,
I'd hail him as a friend.

Give me a body hale and strong,
A spirit meek in pride;
A bosom friend to share my lot,
In whom I can confide.
I'd ask no lordling for his gold,
Or wealth to render aid;
But Heaven to bless me as I try
To toil through life, and so enjoy
The wealth these hands have made.

The only monument I wish
To crown this life's retreat,
Is a plain inscription of my name,
Placed at my head or feet.
This Epitaph I fain would have
When life hath closed her span;
That those who view me as I lay,
In truth may be constrained to say;
"There lies an honest man." *R. Alldridge.*

THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:

*Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.*

SALT LAKE CITY, AUGUST, 1881.

THE ATTEMPTED ASSASSINATION.

ON the second day of July, the nation and the world was horrified to learn that President James A. Garfield had been shot by an assassin, in Washington. The news flashed over the civilized world in a few moments after the awful deed, and was verified during the day by particular accounts of the circumstances of the assault, by a description of the would-be murderer, Charles J. Guiteau, of Chicago, and of the nature of the wound received by the President. For the first two or three days hopes for the recovery of Mr. Garfield were scarcely entertained by the physicians in charge, or by the people.

In consequence of the universal gloom of the occasion, the usual celebration of the Fourth of July, was abandoned throughout the country. Elaborate arrangements had been made in Salt Lake City, by the old citizens and by the outsiders, to have separate celebration exercises—both were abandoned. A feeling of genuine sorrow was expressed on the faces of all citizens. President John Taylor, at a meeting of the people's celebration committee, made some timely remarks, in which not only the horror he felt as an individual was expressed, but the sentiment of the whole people in relation to so dastardly a deed.

For the time all other feelings than of profound sympathy for the sufferer, and his family, and of execration for the miserable wretch who fired the assassin's weapon, and of sorrow that such deeds should occur in our free land of liberty,

were buried. Telegrams from all parts of the union and from all nations poured in to the Executive Mansion testifying to the universal sympathy and concern the sad incident had developed. From the time that the case appeared less hopeless, and thoughts were entertained of the possible recovery of the President, congratulatory messages, containing words of encouragement and prayers for his welfare, were more numerous than those of sympathy at first received; and as the daily reports have been sent out from the sick chamber, signifying improvement in the wounded man's condition, thankfulness has taken the place of apprehension in the hearts of the people. At the present writing the whole nation is waiting to learn the hoped for, and generally expected, announcement that President Garfield is out of danger, when they will celebrate his recovery in such thanksgiving ceremonies as the world has never witnessed before, for the restoration to life of any of her sons.

This deed, occurring in the fairest land on earth, in the most liberal government, at a time of general peace and prosperity, awakens lively thoughts upon the condition of mankind in relation to the designs and purposes of their Creator. We are taught in the sacred writings to acknowledge the hand of God in all things. But when an upright, high minded gentleman, occupying the position that Mr. Garfield does, is wantonly assailed by an assassin in the effort to murder, most gloomy and terrible thoughts are suggested, in acknowledging the hand of God in such a deed. And yet the plain duty of Christian men is to follow the Scriptural injunction, and harmonize it with the circumstances and condition of the times in which we live, as best we may. It is wholly impossible to do this satisfactorily without the aid of Divine light. If we knew the purposes of the Lord, we might be able to see wherein His wisdom is displayed in permitting so atrocious a crime to be committed; a crime, which not only endangered the life of an individual, but assails the freedom and attacks the prerogatives of office, which the government professes to secure. Of

course the deed was the act of a madman, without confederates or sympathisers. He is not however irresponsibly insane. He was mad because he was disappointed in seeking for office, and he knew what he was doing when he attempted to take the President's life.

Our nation was brought into existence through the favor of God, who decreed, ages before its establishment, that a free people should be raised up on this land, from among the Gentiles, over whom no king should rule. He promised great blessings to the people of that nation, when they should receive it, but He imposed the obligation on their part that they should be lovers of liberty, and law, and order. He said that if they fell away from the spirit which should actuate its founders, and characterize their efforts to organize it upon the earth, and should continue in darkness, unrepentant, He would permit them to go on until they should fill up their cup of iniquity, when He would wreak vengeance upon them and destroy them. These predictions God made through His prophets, to the forefathers of the aborigines of this land of America—a people that He has preserved for many generations, for they are of the blood of Israel, and are yet to realize the blessings of Israel.

There is something prophetic of the destruction of this free people, in the obligation the Almighty has thus demanded from the sons of the Revolutionary fathers, and well may they take warning when they fall from the spirit and stray from the path in which their fathers walked. Perhaps a comparison of the motives men now have for desiring office, with those that pervaded the breasts of Washington and his contemporaries, would reveal a state of loyal interest in the modern officeholder, in which selfishness, pride, and all the baser attributes of mind, sully the pure love of liberty, and the righteous desire to do good to his country and his fellowman, that might suggest the beginning of Heaven's wrath to be poured out upon the lovers of iniquity.

In a word we will express it as our belief: the corruption of men in office, the

clamoring for spoils which office secures, the self-aggrandizement which results, and the abuse of power in the oppression of the weak, all of which, in a general sense, applies to our national administration to-day, and has for many years past, has awakened the vengeance of Him, who declared that the people should not be oppressed on this land, and if we will so take it, we may see the hand of God, in striking Mr. Garfield down, as a warning to the nations.

We do not mean that personally the President has performed any act in his administration, for which he should now lie at the point of death. But he is the representative of the nation that God helped to build on this land a hundred years ago, that men of all the world might find a refuge here, from tyranny, and live in liberty, pursuing whatever course of life that seemed unto them good, while not infringing on the rights of others. Are there any who do not enjoy this liberty? If so, then expect to witness the chastisement of God. Are the weak oppressed? Are the Indians driven to the wall, stripped and scourged! Are men curtailed in the free worship of God, according to the dictates of conscience? Have they suffered martyrdom for religion here? Are people of this great commonwealth ruled over by men not of their choice? Are there any threatened with the curtailment of their present liberties? If so, then look for the baring of the arm of Jehovah. If evils exist in our national affairs, may it please our Father above to enlighten the administrators thereof, that they may see and correct them, and thus avoid the awful doom of which we have a warning, when it is possible for the President of the freest nation under heaven to be driven to death, as the monarchs of absolute despotism are in the old world.

We pray for the recovery of President Garfield, and demand the punishment of his assailant. We hope that the present Administration may gain the admiration and respect of all the world, which the correction of national abuses would secure; and among these we would suggest, for their own credit, that they deal

honorably with the red men, liberate the people of the Territories from colonial bondage, let the Latter-day Saints and all other religious bodies alone, to wor-

ship as they please, and we believe God will add honor to that, with which the humanity and intelligence of such a course would be sure to crown them.

YOUNG WRITERS.

"He that writes,
Or makes a feast, more certainly invites
His judges than his friends; there's not a guest
But will find something wanting, or ill-drest,"

THERE is perhaps not a class of people in the world who are more severely criticised than writers; and I was about to say, they are the most sensitive, and suffer most under it; that may be wrong, however I do not assert it as positive. We hear remarks occasionally like these: "There are too many books;" "There are too many scribblers who fancy they can write, who push their works upon the public;" "The world is full of them, we don't want so much rhyming and scribbling, we want real poetry and prose, worth careful reading;" "We want depth of thought and sentiment, and eloquent and brilliant expression; not so many common place writers." All this is very discouraging to the young, to the beginner, who must first try his skill and strength in the path of literature; I know some will say one should keep the first efforts to themselves, but the writer is not a good critic, he cannot possibly judge, without prejudice in favor of his own work; of course he should revise, correct and re-write, but some one else must be the judge. The world is not made up of geniuses, in fact they are very few, and those few are often in need of a balance. If only literary geniuses produced books and writings, the world would be scantily provided with literature; great writers are about as scarce as great singers, and what should we do in all our little villages, in all our homes, our schools, and our churches, if people refused to sing because some one had succeeded in achieving a great musical triumph, and possessed a voice like a nightingale, and had set the world in a furore; if such were the case the world

would not be so full of music as it is, and many a sad heart would lack the sweet consolation and healing balm that comes through the soothing influence of song; it is a blessed thing, to be able to sing, or play on a musical instrument. It gives relief to the feelings, and voice and expression to the holiest emotions of the soul; then let us encourage all that which elevates and purifies; and whatever opens up avenues for the exalted emotions of the human soul, tends to fuller development of the inner life and promotes that higher culture, which is a step in advancement towards the exaltation, we all desire to attain.

Instead of discouraging those who have a desire to write, even though their efforts are poor, rather stimulate them to greater diligence, and more persistent effort, in cultivating the talent with which they have been endowed, or in pouring forth the song which is welling up in the soul. We have not too many writers, nor too many books in my humble opinion. We had far better pay out more money for books and reading matter, and less for many other things not so useful or pleasant in a home. I hope to see the day when in every home in the land, there will be a library of choice books and papers, suited to different tastes, and also musical instruments, and other attractions for a home that will elevate the minds of the inmates and produce a higher mental and spiritual atmosphere, and make mankind more godlike in intelligence, which is said to be the glory of God, Himself.

How foolish it would be when one has a song upon his lips not to pour it forth, because some who are learned and able will criticise him severely or unjustly; such a one is unjust to himself, and is not making use of the talent committed

to his keeping, and will one day be held accountable for hiding it. Such a one lacks fortitude, and needs encouragement from those who are stronger or braver. St. Paul says, let those who are strong bear the burdens of those who are weak, and if we truly loved one another we would be more willing to do this; but instead of such being the case, many are ready to pull down and discourage those who are using their best endeavors to benefit the world of mankind, and often crush the one who is struggling against difficulties, when they might reach out and help him; a little influence to support one when making an earnest effort to develop one's gifts is most welcome, and the gratitude of the receiver is ample recompense, for it is always more blessed to give than to receive.

I know it is said true genius will surmount every difficulty and rise triumphant in the greatest emergency, but unless the genius has an indomitable will, or destiny has given him a particular mission to fill, such will not of necessity be the case; most geniuses have had patrons, men or women of influence, who have brought them forward, for true merit is modest and retiring; besides, geniuses are rare—they are like precious diamonds—but there are a quantity of other gems, and people with one talent or two are much more common in this world than those gifted with ten.

Every human soul wants some development mentally, and one day we shall become more fully alive to this truth. In the Gospel there is full scope for this development if it were understood. There are many superior advantages for the Latter-day Saints that will, when comprehended, more fully satisfy the yearnings of the human soul.

But I am anticipating, to come back to the question under consideration in regard to writing and writers, we would say, never shrink from a duty because there is another who can perform it better, let not your heart fail you from writing a few lines because you are not equal to Thackeray, or Carlyle, or George Eliot, or George Sand, or Harriet Beecher Stowe, but write in your own simple,

unaffected, unpretentious style, and who knows but many people may be better pleased and more edified than with some heavy article from the pen of a great writer. We want variety, and originality is always more acceptable than affectation.

Should a star refuse to shine because some other more brilliant casts a shadow over it—it may be even the more lovely? What if the sparrow were to decline to sing because the robin's song was more admired. Each one may shine in his own way, it is not noble to refuse to do what one has the ability and talent to perform; but it is very ignoble to discourage another in any pursuit or profession; we may advise, if we think one has mistaken his calling, and so be helpful to a friend.

"Mormonism" is rich in themes for the production of literature, and one may find subject for rhyme, for poetry, for a variety of prose works, for the drama, and for the most profound writings; and though our home writers may not be very highly esteemed at present, and their works not so meritorious, yet those who desire to see Utah take an honorable place in the nation should encourage the author, and help sustain literary labor. "Despise not the day of small things," when we see the blossom it is significant of fruit; but the garden of literature wants great attention, careful culling, weeding and pruning. Our young people should try to do their literary work well, and not be offended if they are not successful in being recognized at first.

One grave fault of inexperienced writers is that they are fearful of revising and correcting lest they lose the inspiration; they have an idea that poets are inspired, and themes actually given them word for word, and that any correction would detract from the genuineness of its inspirationality. The Lord has given us our intellect—are we to make no use of it? Has He to put words in our mouths without our ever exerting ourselves? Certainly not. He expects us to apply our minds to gain knowledge and understanding, and seek diligently after wisdom. Such "a poem was given me," you will hear one say. It was cer-

tainly expected you would polish it then. As well say the marble cut from the quarry is the Lord's work, and we shall mar it if we attempt to shape or polish it. I would advise the young author to do his work well, to review and revise, and let his friends judge, and even then not be disappointed if the publishers should return it to him. Do not feel that you can never write again because your first manuscript was rejected; many of those who are now the best writers of the day have had this experience. Sing your song, it will cheer and elevate yourself if no other, and some poor lone one may listen and be comforted thereby. If you are not capable of reaching the highest notes, make as much melody as possible on the lower ones, and leave the higher for more cultivated or daring songsters; but be sure and sing; your heart will be expanded by the notes you strike, and others may hear and be gladdened.

The humble daisy blossoming by the wayside cheers the weary traveler, and has as many admirers as the gayest flower that blooms in the garden; so it often is with the homely writer, he blesses the lowly and the humble; they comprehend and appreciate him, his simple language is music to them and they laugh at the critics, who deem his efforts a failure. I rejoice to see progress in this direction and I feel sure there might be much more were some encouragement held out to stimulate young writers. If those who have means and influence would become patrons of literature, and draw out some of the talent that at present is buried in obscurity, the community might be enriched, for there must from natural consequences be a mine of wealth in the hearts and minds of the young people born and reared amidst these mountain vales.

Amethyst.

ASSOCIATION INTELLIGENCE.

QUARTERLY CONFERENCES.

ON Sunday evening, June 19, 1881, the Young Men's Mutual Improvement Associations of Parowan Stake, met in quarterly conference. The Stake Presidency and other authorities were on the stand. The Young Ladies' Associations were also represented. It was the first meeting of the kind held by the young people, and was designed to inaugurate regular quarterly conferences to be hereafter held by them. Elder Junius F. Wells being present, gave instructions in relation to completing the Stake organization of the Y. M. M. I. A., and in regard to meetings, missionary labor, systematic exercises, etc.

Bro. John Parry, Jr., who has heretofore been the Stake Superintendent, expressed his interest in the cause of mutual improvement, and his pleasure at the proposition to perfect the organization. He had taken satisfaction in his past labors and desired to continue to do all in his power for the welfare of the young. The following officers were

then nominated and unanimously sustained: Morgan Richards, Jr., of Parowan, Superintendent; John Parry, Jr., of Cedar, and John C. Dalton, of Parowan, Counselors; Wm. C. Morris, of Parowan, Secretary and Treasurer. These brethren signified their willingness to act in the positions to which they were called, and the meeting was adjourned for three months.

THE quarterly conference of the Y. M. M. I. Associations of the Weber Stake of Zion, held in the Tabernacle, Ogden, July 10, 1881, had one distinguishing feature that is especially worthy of notice among its many good ones. It was that of having a programme, consisting of lectures on the first principles of the Gospel, songs, addresses, historical and otherwise, and readings. Some time ago the Presidents and Counselors of the different Wards met with the Central Board, and it was arranged that, at the quarterly conferences hereafter to be held, each society should take a part by

having some of its members perform some exercise suitable for such occasions. In other words, it was desired that the general conference for the Stake should, in a larger degree, resemble the circuit conferences, where exercises are rendered in the forenoon by members of the circuit, and instructions given in the afternoon by the Central Board. A programme was arranged for the 10th, which was strictly carried out, as follows: "Lecture on Faith," Fourth Ward, Ogden, by Wm. Jackson; "Repentance," Plain City, by James England; "Anthem," by Ogden Choir; "Baptism," Huntsville, by John Anderson; "Gifts of the Holy Ghost," Harrisville, by Noah L. Shurtliff; "Roman History, ancient," Third Ward, Ogden, by Frank Greenwell. Remarks by President L. J. Herrick, and singing by the choir, finished the forenoon exercises, and at two p. m. the following was carried out, after the usual opening services. The North Ogden Choir singing: "Essays," from various manuscript papers from the associations, read by Charles Wright; "Rise and Progress of the Church of Jesus Christ of Latter-day Saints," Hooper, by G. R. Belnap; "A Historical Essay on the Rise and Progress of Mutual Improvement Associations in Weber County," E. H. Anderson; "Anthem," North Ogden Choir.

The remainder of the time was spent in listening to instructive discourses from President Woodruff and Apostle F. D. Richards.

The exercises were rendered in a manner that held the strictest attention of the large audience, and that brought forth words of encouragement and praise from all who were present; in fact, the undertaking was so successful that it was decided to have a programme of this kind for our next conference. This was read by the chairman of the committee on programme, and the present officers of the Central Board were confirmed. Counselor L. A. Herrick made a few closing remarks, the North Ogden Choir sang an anthem, and President Wilford Woodruff pronounced the benediction, with which one of the most in-

teresting and pleasing conferences of the young that has ever before been held in this Stake of Zion, was brought to a close.

E. H. Anderson,
Secretary.

CENSUS REPORTS OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

ON the character of the Young Men's and Young Ladies' Associations, being represented by special agent Hon. Arthur L. Thomas, of this city, the census authorities at Washington D. C., concluded to have them reported under the "Statistics of Education," and for that purpose have forwarded to Mr. Thomas the necessary schedules.

On examining these, the General Superintendency of the Y. M. M. I. A., have discovered that our Associations will be able to render a very full and complete response to nearly all of the questions propounded. And request the officers of the Associations to be careful, explicit and prompt in filling out the blanks. The Stake Superintendents are particularly urged to assist in getting the Associations of their respective Stakes, fully and uniformly reported. The Schedules will be sent to them in bulk with franked envelopes for their distribution, and it is expected that they will, for the credit of our Association and the Educational Status of our people, take pleasure in rendering whatever aid lies in their power to make as creditable an exhibit of the organization, as the facts will justify. The Young Ladies Associations are expected to be equally interested in rendering their reports.

That uniformity may be observed in filling out the Schedules, the following list of questions, contained in each blank with suggestive answers in parentheses, such as it is believed all Associations can adopt, is presented as a guide to the officers:

SCHEDULE XII.

EDUCATIONAL ASSOCIATIONS.

Including Archæological, Art, Historical, Geographical, Medical, and other established Associations or Societies, National, State, and local, meeting occasionally or periodically for the discus-

sion of questions relating to the various Arts and Sciences, Philosophy, Religion, &c., with a view to the dissemination of knowledge.

(A.)—*Inquiries as to Location, Name, Office, Supervision, etc.*

1. State: (Utah;) County: (Salt Lake;) Town or City: (Salt Lake City.)

2. Full name of Association: (Young Men's Mutual Improvement Association of the Sixth Ward.)

3. General statement of purposes: (Religious, Moral, and Intellectual Culture.)

4. When founded? (May, 1, 1873.)

5. By whom founded? (Church Authorities of the Ward.)

6. How governed? (By board of officers.)

7. Title of governing board: (Association Presidency.)

8. How is the board constituted? (By election of a President, two Counselors, a Secretary, Treasurer and Librarian.)

9. If this Association occupies a special building, does it own or rent it? (Does not.)

10. If it occupies rented rooms, state how many are thus occupied: (One.)

11. Use of various rooms occupied: (For meetings.)

12. How many regular meetings were held in 1880?—weekly: (30;) monthly: (8.)

13. How many occasional meetings held during 1880? (1.)

(B.)—*Management, Membership, Purposes, etc.*

14. Name, title, and address of chief officer: (Jas. H. Anderson, President, Salt Lake City, Utah.)

15. How, and what length of time chosen? (By election, annually.)

16. What are the conditions of membership? (Good moral character.)

17. Is the membership limited; if so, to what extent? (Not limited.)

18. Members. Number of active members in 1880: Male: (75;) Total: (75.) Honorary members: (None.) Whole number of members in 1880: (75.) Whole number of members since 1870: (About 150.)

19. Instruction. Was systematic in-

struction given regularly under the auspices of this Association during the year 1880? (Yes.) If so, relating to what subjects? (Scriptures, Church and General History. Varied Scientific and Philosophical studies, and Politics.) If in classes, in how many and how often? (Not in classes.) By lectures or textbooks? (By Lectures.)

20. The number who have been thus instructed—since 1870, male: (140;) Total: (140.) Year ending 1880, male: (70;) Total: (70.) What is the cost of instruction given as above? To members: (Nothing.) To others than members: (Nothing.)

21. If lectures are regularly given under the auspices of the Association, indicate the number given in the year 1880: (Average 2 at each meeting—about 75.) And the subjects treated: (Scriptures, Church and General History, Physiology, Natural Philosophy, Laws and Government, Natural History.)

22. What was the average attendance at each of the above lectures? (75.)

23. Admission fees: (None.)

24. If the Association is possessed of Art, Historical, Philosophical, Scientific or other collections or Libraries, indicate their character and value: (50 volumes of miscellaneous books.)

26. Publications. If any publications are issued by this Association, indicate their character: (A manuscript paper, devoted to the objects of the Association.) State whether published weekly, monthly, yearly, or occasionally: (Semi-monthly.)

29. Inquiries as to Finances: Income in 1880—From members: Fees and dues, (\$—); Donations, (\$10.00;) Invested funds, (\$—); Amount of Principal, (\$—); From publications, (\$—); From lectures, (\$—); Other sources, (\$—); Total income, (\$10.00.)

30. Expenditures in 1880: Rent, (\$—); Care of rooms, (\$5.00); Publications, (\$2.00); Lectures, (\$—); Total expenditures, (\$7.00.)

31. Value of buildings owned by the Association, (\$—); Value of other property owned by the Association, (\$—.)

Remarks, etc.

T. B. CARDON,

LOGAN CITY, UTAH.

Clocks, Jewelry, Plated Ware

—AND—

SPECTACLES.

Rockford Quick Train, Waltham, Elgin,

AND OTHER WATCHES.

Repairing done by Competent Workmen
and Guaranteed.

PICTURES and PORTRAITS

Copied and Enlarged to any Size.

Photographs taken in the Best Style
by First-Class Artists.

FRAMES, CHROMOS, ENGRAVINGS AND
ALL KINDS OF VIEWS.

WM. H. PETERSEN,

BUTCHER.

The Choicest Meats at the
Cheapest Prices.

1225 First South Street,

SALT LAKE CITY.

D. C. YOUNG, C. E.,

ARCHITECT.

Plans, Specifications and Estimates Furnished
for City and Country Residences Meeting-
houses, and all classes of Public Buildings.

Surveying and Drafting Done.

Office in Old Constitution Building. P. O. Box 664,
Salt Lake City.

S. S. JONES,

People's Store,

PROVO,

Dealer in General Merchandise,

—AND—

EXPORTER OF UTAH PRODUCE.

— Z. C. M. I. —

LOGAN BRANCH.

Wholesale and Retail,

OFFERS A LINE OF

GENERAL MERCHANDISE,

Which for variety is equal to any north of Salt Lake City.

BOOTS AND SHOES,

Home Made and Best Imported Makes.

MENS' YOUTHS' and BOY'S CLOTHING.

"Champion Monitor," "Charter Oak"

And other Cooking and Heating Stoves.

SCHOOL AND BLANK BOOKS, STATIONERY, INK, &C., &C.

WM. JENNINGS,

Superintendent.

R. S. WATSON,

Manager.

HOWARD SEBREE.

BAIN WAGONS.

A full stock of these Celebrated Wagons always on hand; they are the favorite and leading wagons in Utah. I keep a full stock of the Celebrated **Oliver Chilled Plows, Cassaday Sulky and Moline Plows**, also a full line of Hardware and Wagon Material, the most complete selection to be found in the market. All kinds of

AGRICULTURAL IMPLEMENTS.

Call on or address: **HOWARD SEBREE**, Salt Lake and Ogden, Utah.

Pembroke and Western Markets.

No. 1237
1st South St.,

No. 62
2nd South St.,

WHITE & SONS,

Proprietors.

Have always on hand the choicest of meats in season. Pork and Beef Sausages Bologna and all kinds of dried meats.

☞ All orders entrusted to our care promptly delivered.

DAVID JAMES,

PLUMBER, TINNER, GAS AND STEAM
FITTER. WATER PIPES
LAID TO ORDER.

DEALER IN PUMPS, HOSE AND IRON PIPES,
AND SHEET LEAD.

Office and Work Shop, West Temple Street,
Opposite City Meat Market.

MORRIS & EVANS,

GRAVE AND MONUMENTAL MASONS,

PLASTER OF PARIS MANUFACTURERS,

BUILDERS & CONTRACTORS;

P. O. Box, 1065, SALT LAKE CITY.

SEARS & LIDDLE,

GENERAL DEALERS IN

Grain, Flour and Seeds,

55 and 57
Fast Temple Street, SALT LAKE CITY.

H. B. CLAWSON,

Dealer in Wool, Hides, Pelts, Furs, etc., Agricultural Implements of all kinds, Steel Bottom Scrapers, Victor Cane Mills, James Lefel's Turbine Wheels, Economy Portable Hay Press, Machine Extras, Spring Wagons, Farm Wagons, Hazard Powder, Glidden's Steel Barb Fence Wire, Farm and Church Bells, Kennedy's celebrated Sheep Dip. Goods not in Stock ordered on Commission when desired. 1212 and 1216 South Temple Street.

Zion's Board of Trade, Logan.

AGENTS FOR THE CELEBRATED

Studebaker Farm and Spring Wagons, Buckeye Mowers and Reapers, Furst & Bradley South Bend Chilled Plows, Harrows, Sulky Plows and Rakes, Etc.

ALSO DEALERS IN

HARDWOOD, BOLTS, IRON, STEEL, CHAINS, & ALL KINDS OF FARM FIXTURES.

We kindly invite our friends to call and examine our stock before purchasing elsewhere.

FRED. TURNER, Superintendent.

THE LEADING MERCANTILE ESTABLISHMENT

OF THE GREAT WEST.

Z. C. M. I.,

Salt Lake City, Utah.

This Institution Carries in its Immense Stock, Complete Lines of

Dry Goods,
Groceries,
Hardware,
Crockery,
Glassware,
Clothing,
Carpets, and
Boots and Shoes.

WILLIAM JENNINGS,

Superintendent



First South Street Salt Lake City.

FURNITURE,
 Wall Paper, Feathers, Baby Carriages
CARPETS,
 Linoleums, Oil Cloth, Mats, Window
 Cornices, Window Shades,
 LACE CURTAINS, LAMBREQUINS, AT
H. DINWOODEY'S,



NOW IS THE TIME TO ORDER

BOUND VOLUMES

OF

THE CONTRIBUTOR.

VOLUME TWO,

In Fine Binding, will be Ready September 1,

384 PAGES, - - - PRICE \$2.50.

A few copies of Volume One may be had on application at the office—Price \$2.50.

Volume Two, will be bound for subscribers at **FIFTY CENTS** per Volume. The numbers must be sent direct to the Contributor Office, with the price of binding and Fifteen Cents to pay the return postage.

Address,

CONTRIBUTOR OFFICE,

P. O. Box 305,

Salt Lake City, Utah.

IDAHO STORE.

Manufacturer and Dealer in

SALT AND BLUE:

BRANSON KNITTER

PRICE \$25.

KNITS A SOCK IN 5 MINUTES.

Can teach you to Knit in ONE HOUR.

AGENCY

CHICAGO SCALE CO.

300 VARIETIES!

4 Ton Scales, \$60, on Cars at Chicago.

Send for Circulars of **KNITTERS**
 and **SCALES.**

Proprietor **SNELL'S LIME KILNS**, Quality Guaranteed.

Wagons, Cedar Posts, Charcoal, Hematite
 Iron, and General Merchandise, etc.,

JOHN W. SNELL.

One Block South of Theatre.

P. O. Box 510